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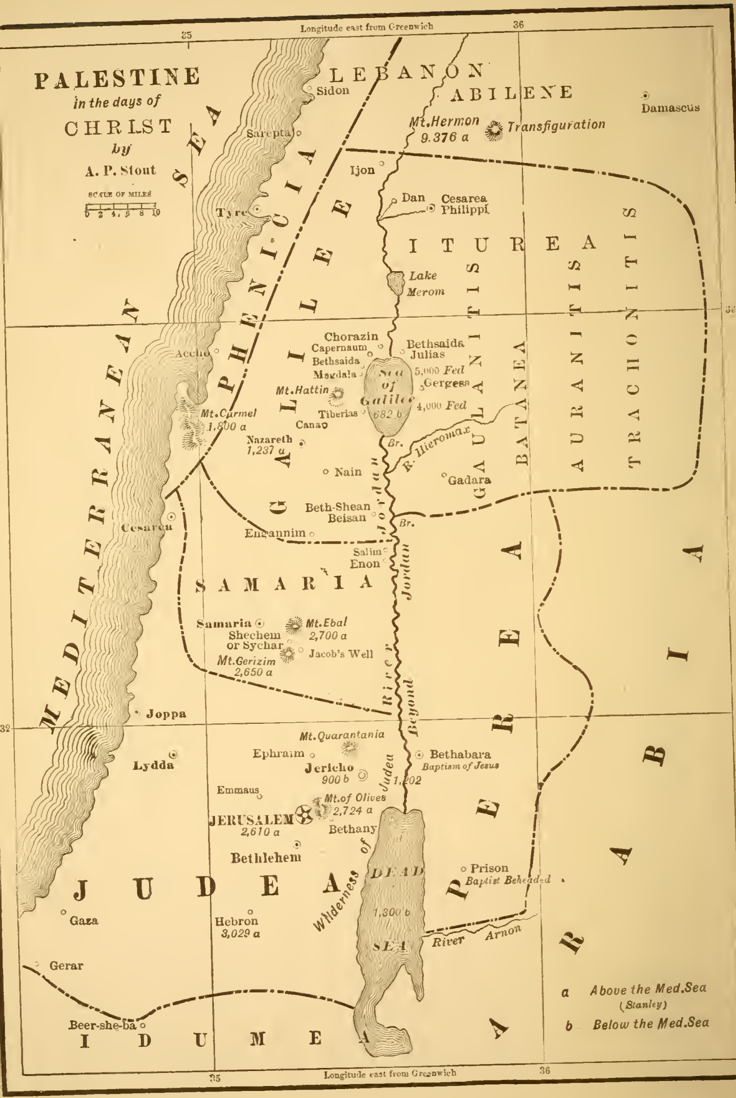
Longitude east from Greenwich
35
36
PALESTINE
in the days of
CHRIST
by
A. P. Stout
SCALE OF MILES
0 2 4 6 8 10
LEBANON
ABILENE
Damascus
Sidon
Sarepta
Mt. Hermon
9.376 a
Transfiguration
Ijon
Dan
Cesarea
Philippi
Tyre
PHENICIA
GALILEE
ITUREA
GAULANITIS
BATANEA
AURANITIS
TRACHONITIS
Lake
Merom
Chorazin
Capernaum
Bethsaida
Magdala
Bethsaida
Julias
Sea
of
Galilee
682 b
5,000 Fed
Gergesa
4,000 Fed
Mt. Hattin
Tiberias
Cana
Accho
Mt. Carmel
1,800 a
Nazareth
1,237 a
R. Hieromax
Br.
Nain
Gadara
Beth-Shean
Beisan
Engannim
Cesarea
Salim
Enon
SAMARIA
Samaria
Shechem
or Sychar
Mt. Ebal
2,700 a
Jacob's Well
Mt. Gerizim
2,650 a
Jordan
River Jordan
Beyond Jordan
PEREA
ARABIA
MEDITERRANEAN SEA
Joppa
Lydda
Mt. Quarantania
Ephraim
Jericho
900 b
Bethabara
Baptism of Jesus
Judea
1,202
Emmaus
Mt. of Olives
2,724 a
JERUSALEM
2,610 a
Bethany
Bethlehem
Wilderness of Judea
DEAD SEA
1,300 b
Prison
Baptist Beheaded
River Arnon
JUDEA
Gaza
Hebron
3,029 a
Gerar
Beer-she-ba
IDUMEA
32
a Above the Med. Sea
(Stanley)
b Below the Med. Sea

CHRONOLOGY

OF

CHRIST'S LIFE

BY

REV. ANDREW P. STOUT

AUTHOR OF "TRAVELS OF JESUS" AND "JOURNEYS AND DEEDS OF JESUS."

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HIRAM HADLEY
1885

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LIST OF AUTHORITIES.

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PREFACE.

The Gospels are four inspired biographical sketches of the wonderful life of Jesus the Christ. They were written by different persons, at different times, under different circumstances, and largely for different objects. Each Gospel is so omissional, fragmentary, and supplementary to the others, that it is impossible to obtain a full, clear, and connected knowledge of Christ's life by studying either one of them, or, by studying any chronological combination of either two of them. This is demonstrable from different points of view.

LIFE OF JESUS BY MATTHEW.

Matthew makes no mention of John the Baptist until the beginning of his ministry; neither does he tell us where the original home of Joseph and Mary was; neither does he tell us in what city Jesus was brought up. He was inspired to omit the Nazareth life of the Holy Family. There was a time when a particular Gospel was better adapted to a particular people than was either of the other Gospels. For instance, Matthew was inspired to record such facts of Christ's life as would be best adapted to win the minds and hearts of the Jewish people to their Jewish Lord. On the other hand, he was inspired to omit facts that would alienate the Jews from Jesus. Therefore, Matthew's historical omissions are as much a matter of inspiration as are his records. When he wrote, he was not left to his own intellectual perception as to what he should write; but the Spirit of God rested on him, and he wrote, or did not write, in accordance with the will of the Holy Spirit. We can see no other reason why he should omit so many of the great events of Christ's life, concerning which he had as perfect knowledge as he had of those events he does record. From the same cause in part, and from another cause in part, we can account for the omissions made by the other Evangelists. I know the reader will pardon me for making this digression.

Matthew tells us nothing of Jesus in Jerusalem, from the time of His temptation there until within six days of His death. This omission embraces 367 verses. (See Chronological Synopsis, sections 23–251.) The greatest journey of Christ's life, the last great journey before His death, the one from Capernaum to the coasts of Judea via Perea, is also omitted by him. This omission embraces 350 verses. (See Chronological Synopsis, sections 181–230.) In these two instances Matthew omits more verses than are contained in the Gospel of Mark. He also omits the Savior's great discourse to the eleven Apostles in the guest-chamber, His great intercessory prayer for them, and the last part of His last trial before Pilate. (See Chronological Synopsis, sections 293–301 and 331–333.) In studying the life of Jesus by Matthew, we omit 51 verses recorded only by Mark, 626 recorded only by Luke, and 786 recorded only by John,—making a total omission of 1,463 verses, or 392 verses more than his entire Gospel. In other words, to make the Gospel of Matthew historically complete, we must add 1,463 verses to it.

LIFE OF JESUS BY MARK.

Mark makes no mention of John the Baptist until the beginning of his ministry; and he never mentions the name of Joseph, or the name of the town in which Jesus was born. He does not tell us that Jesus had a human birth, except by an incidental mention of His mother. The journey from Nazareth to the River Jordan, and the baptism of Jesus, are the first events of Christ's life Mark does record. He tells us nothing of Jesus in Jerusalem until within six days of His death. (See Chronological Synopsis, sections 13–251.) The last great journey of Christ's life is also omitted by him. (See Chronological Synopsis, sections 181–230.) In the last two instances, Mark omits more verses than are contained in his Gospel. He also omits the Savior's great discourse to the eleven Apostles in the guest-chamber, His great intercessory prayer for them, and the last part of His last trial before Pilate. (See Chronological Synopsis, sections 293–301 and 331–333.)

In studying the life of Jesus by Mark, we omit 433 verses recorded only by Matthew, 626 recorded only by Luke, and 786 recorded only by John, making a total omission of 1,845 verses, or more than the first two Gospels. To make the Gospel of Mark historically complete, we must add to it 1,845 verses.

LIFE OF JESUS BY LUKE.

Luke's Gospel gives the fullest and most nearly chronological record of the Savior's life. The miraculous conception of John the Baptist, his birth, childhood, and desert life prior to the beginning of his ministry, the dwelling place of Joseph, Mary, and Jesus, are given only by Luke. The greatest journey of the Lord's life is recorded only by him. (See Chronological Synopsis, sections 181–230.) Full as his Gospel is, it tells us nothing of Jesus in Jerusalem, from the time of His temptation there until within six days of His death. This omission embraces half as much as the Gospel of Mark. Luke also omits the Savior's great discourse to the eleven Apostles in the guest-chamber, His great intercessory prayer for them, and the last part of His last trial before Pilate. (See Chronological Synopsis, sections 293–301 and 331–333.)

In studying the life of Jesus by Luke, we omit 433 verses recorded only by Matthew, 51 recorded only by Mark, and 786 recorded only by John,—making a total omission of 1,270 verses, or 119 verses more than all he does record. To make

Luke's Gospel historically complete, we must add to it 1,270 verses.

LIFE OF JESUS BY JOHN.

John makes no mention of the Baptist until he began his ministry. He does not tell us where Joseph and Mary lived, and never mentions the miraculous conception, birth, or childhood of Jesus. It is only in quoting the language of others that he mentions the name of the town in which Jesus was born, and the name of the city in which He was brought up. The first public incident of Christ's life that John does record took place shortly after the temptation on the high mountain. It was the meeting of the Baptist with Jesus on the banks of the Jordan, in the presence of a vast congregation. As they met, John cried out, "BEHOLD THE LAMB OF GOD WHO TAKETH AWAY THE SIN OF THE WORLD!" What a grand proclamation! It was more than the speaker himself fully understood. John soars so high in the spiritual realm, and sets forth the divine nature of Jesus in such a glowing light, and surrounds Him with so much heavenly grandeur, that He seems to be too divine to be human. I know the reader will also pardon me for making this digression.

The first cleansing of the temple, the first Passover during Christ's ministry, the visit to the feast of Purim, to the feast of Tabernacles, to the feast of Dedication, and the mighty works performed by Jesus at these different times, are recorded only by John. (See Chronological Synopsis, sections 28, 132, 170, and 235.) The Savior's great discourse to the eleven Apostles in the guest-chamber, His touching intercessory prayer for them, His examination by Annas, the last part of His last trial before Pilate, His call to His mother when He was on the cross to behold Him die, the death cry, "It is finished," the piercing of His side, and the flowing of blood and water therefrom, are sacred sketches preserved to us only by John.

Grand as his Gospel is, in studying the life of Jesus by it we omit 433 verses recorded only by Matthew, 51 recorded only by Mark, and 626 verses recorded only by Luke,—making a total omission of 1,110 verses, or more than the Gospel of Matthew. To make the Gospel of John historically complete, we must add to it 1,110 verses.

If we should study the life of Jesus by a combination of the Gospel of Matthew with that of Mark, we should get 1,122 verses of history, and omit 1,412 verses. If we should study the life of Jesus by a combination of the Gospel of Mark with that of Luke, we should get 1,202 verses of history and omit 1,219. If we should study the life of Jesus by a combination of the Gospel of Luke with that of John, we should get 1,937 verses of history, and omit 484. This would be the best combination that could be made from any two of the Gospels. A combination of the Gospel of Matthew with that of John would give 1,857 verses of history, and omit 677.

It seems to me that I have now proved the correctness of the statements made in the third sentence of this preface.

No one can afford to study the life of a distinguished personage by a biography that does not give half the history of said person; and yet, we have been studying the life of Jesus this way; for, the fullest Gospel does not give half the known history of His life.

It is the will of God that we study the Gospels in that way that will give us the fullest, clearest, and most harmonious knowledge of Christ's life, possible. The most perfect knowledge of the life of Jesus is to be obtained by

STUDYING THE GOSPELS SIDE BY SIDE IN CHRONOLOGICAL ORDER.

Great benefit is to be derived by studying the Gospels side by side; for it often occurs that one Evangelist brings out a particular feature of an incident wholly omitted by the other Evangelists. For instance, it is Luke only who tells us that Jesus prayed when He was baptized (3 : 22); that He withdrew to the wilderness and prayed after healing a leper (5:16); that He prayed all night on a mountain (6:12); that He prayed whilst on the way to Cæsarea Philippi (9:18); that He was praying when He was transfigured (9:28); that He prayed as He went up to Jerusalem to die (11:1); that He prayed for Peter personally (22:32); that He prayed in Gethsemane until "His sweat was as it were great drops of blood falling down to the ground" (22:44); that He prayed for the Roman soldiers as they were nailing Him to the cross (23:34); and that His last dying words on the cross were a prayer (23:46). These are sacred sketches which must be added to the other Gospels to make the history of Jesus complete.

"In order to obtain a full and consecutive account of all the facts of our Lord's life and ministry, the four Gospel narratives must be so brought together as to present as nearly as possible, the true chronological order; and where the same transaction is described by more than one writer, the different accounts must be placed side by side, so as to fill out and supplement each other. Such an arrangement affords the only full and perfect survey of all the testimony relating to any and every portion of our Lord's history. * * * Without such a survey our knowledge on all these great topics can only be fragmentary and partial." *Edward Robinson, D. D., LL. D., Author of A Harmony of the Gospels.*

"As a biography, the life of the Son of God should be regarded in its chronological structure; for, a knowledge of the chronology of the Gospel History will enable our youth to contemn the sophistry of ignorant men, and give them vantage-ground from which to attack successfully the enemies of the truth." *Robert Mimpris, Author of A Harmony of the Gospels.*

In this work I have endeavored to arrange the Gospels strictly in chronological order; or, in other words, in that order in which the events they describe occurred. I have alternately made one Evangelist supply the omissions of another, as the case required. The benefit of this is very great, for the arranging of the Gospel narratives in chronological order has destroyed or harmonized the worst seeming contradictions between the Evangelists. As the Rev. Edward Greswell says, "The basis of every seeming contradiction is overthrown by the admission of supplemental Gospels, and by the supposition that the latter necessarily accompanied the prior. By these means, what appears to be contradiction, is seen to be really explanation, and, instead of confusing and perplexing, clears up and ascertains."

The Gospel narratives are herein arranged so as to present, as far as possible, a continuous history of the life of Christ, from His descension to man, to His ascension to God. Studying the Gospels in this way has greatly brightened the life of Christ to me, and made it a personal, living, near-at-hand reality, in a much higher degree than I, in the beginning of the work, ever expected to realize.

The work is now dismissed with confidence that whatever merit its plan contains, will be duly appreciated by the Christian public, and by all who love to study the Gospels.

March 1, 1885. A. P. STOUT.

NOTICE.

1. The Scripture text in this book is the Authorized Version, or King James' Translation.

2. The Gospel narratives are intended to be arranged in the order in which the events of Christ's life occurred.

3. Quotations from the Revised Version are printed at the bottom of the pages, and preceded by R. V. (See section 1, John 1:7.)

4. Quotations from the Old Testament are printed in boldface type. (See section 7, Matt. 1:23.)

5. Each known place visited by the Savior is numbered, and the name of the place printed in boldface type opposite the verse or verses that record said visit. (See section 13, Luke 2:22.)

6. To find any chapter or verse in either one of the Gospels see the Evangelist's column in Chronological Synopsis.

7. To find any subject in the Gospels see Analytical Index.

8. For a list of the parables in chronological order see Analytical Index.

9. References to Pharisees, Scribes and Pharisees, and to Chief Priests and Scribes, are arranged in chronological order in the Analytical Index.

CHRONOLOGICAL

SYNOPSIS OF THE GOSPELS

ILLUSTRATING THEIR OMISSIONAL AND SUPPLEMENTARY NATURES.

	Sec.	Matthew.	Mark	Luke.	John.
Divinity of Christ	1	. . . . .	. . . . .	. . . . .	1:1,2
Creative power of Christ	1	. . . . .	. . . . .	. . . . .	1:3
Christ the Life and Light of men . . .	1	. . . . .	. . . . .	. . . . .	1:4,5
Christ heralded by the Baptist	1	. . . . .	. . . . .	. . . . .	1:6–10
Jesus rejected by the Jews	1	. . . . .	. . . . .	. . . . .	1:11
Reward of believing on Jesus	1	. . . . .	. . . . .	. . . . .	1:12,13
Incarnation of Christ	1	. . . . .	. . . . .	. . . . .	1:14
Witness of John the Baptist	1	. . . . .	. . . . .	. . . . .	1:15
Law and grace, how they come . . .	1	. . . . .	. . . . .	. . . . .	1:16,17
Invisibility of God	1	. . . . .	. . . . .	. . . . .	1:18
What St. Luke undertook to do . . .	2	. . . . .	. . . . .	1:1-4	
Zacharias in the priest's office	3	. . . . .	. . . . .	1:5–12	
An angel foretells the Baptist's birth.	3	. . . . .	. . . . .	1:13–18	
Zacharias is struck with dumbness .	3	. . . . .	. . . . .	1:19–23	
Elisabeth hides herself five months .	3	. . . . .	. . . . .	1:24,25	
An angel foretells to Mary the birth of Jesus	4	. . . . .	. . . . .	1:26–35	
An angel foretells to Mary the Baptist's birth	4	. . . . .	. . . . .	1:36–38	
Mary goes to see Elisabeth	5	. . . . .	. . . . .	1:39–45	
Mary exults in song	6	. . . . .	. . . . .	1:46–55	
Mary returns to Nazareth.	6	. . . . .	. . . . .	1:56	

	Sec.	Matthew.	Mark.	Luke.	John.
Birth of Jesus is foretold to Joseph	7	1:18–25	. . . . .	. . . . .	
John the Baptist is born	8	. . . . .	. . . . .	1:57, 58	
John the Baptist is named	8	. . . . .	. . . . .	1:59–67	
Zacharias exults in song	9	. . . . .	. . . . .	1:68–80	
Christ is born	10	. . . . .	. . . . .	2:1–7	
Birth of Christ is made known to Shepherds	11	. . . . .	. . . . .	2:8–14	
Shepherds visit the infant Savior	11	. . . . .	. . . . .	2:15–20	
Jesus is named and circumcised	12	. . . . .	. . . . .	2:21	
Mary and her Son visit the temple	13	. . . . .	. . . . .	2:22–24	
Simeon rejoices to see the Savior	13	. . . . .	. . . . .	2:25–33	
Simeon prophesies concerning Jesus	13	. . . . .	. . . . .	2:34, 35	
Anna rejoices to see the Savior	13	. . . . .	. . . . .	2:36–38	
Joseph and Mary return to their home	14	. . . . .	. . . . .	2:39	
The Magians visit the infant Savior	15	2:1–12	. . . . .	. . . . .	
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John and Andrew follow Jesus	26	. . . . .	. . . . .	. . . . .	1:35–40
Andrew brings Peter to Jesus	26	. . . . .	. . . . .	. . . . .	1.41, 42

	Sec.	Matthew.	Mark.	Luke.	John.
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Philip brings Nathanael to Jesus	26	. . . . .	. . . . .	. . . . .	1:45–50
Jesus first foretells his ascension	26	. . . . .	. . . . .	. . . . .	1:51
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A brief visit to the sea	27	. . . . .	. . . . .	. . . . .	2:12
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Healing of nobleman's son	37	. . . . .	. . . . .	. . . . .	4:46–54
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First sermon at his old home	38	. . . . .	. . . . .	4:20–27	
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He goes down to sea	39	4:13	. . . . .	4:30–32	
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Circuit 1 Concluded.				. . . . .	
Jesus begins to preach repentance	39	4:17	1:15	. . . . .	
Circuit 2 Begun.					
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Circuit 2 Concluded.					

	Sec.	Matthew.	Mark.	Luke.	John.
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(1) Single Eye and Evil Eye . . .	58	6:22, 23	. . . . .	. . . . .	
(1) Serving two Masters	59	6:24	. . . . .	. . . . .	
(1) God's Providence	59	6:25–34	. . . . .	. . . . .	
(1) Judging Others	60	7:1, 2	. . . . .	. . . . .	
(1) Mote and Beam	60	7:3–5	. . . . .	. . . . .	
(1) Pearls before Swine	60	7:6	. . . . .	. . . . .	
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(1) False Prophets, how to know .	63	7:15–20	. . . . .	. . . . .	

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(1) Houses, the two	64	7:24–27	. . . . .	. . . . .	
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Circuit 7 Concluded.					
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Jesus heals two blind men	122	9:27–31	. . . . .	. . . . .	
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Circuit 9 Concluded.					
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Apostles said, "Send her away" . . .	150	15:23	. . . . .	. . . . .	
Jesus said, "I am sent unto the lost sheep"	150	15:24	. . . . .	. . . . .	
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Jesus rebukes Peter	158	16:23	8:33	. . . . .	
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Herod sends Jesus back to Pilate	325	. . . . .	. . . . .	23:11	
Pilate and Herod are made friends	325	. . . . .	. . . . .	23:12	
Pilate again acquits Jesus	326	. . . . .	. . . . .	23:13–16	
Barabbas or Jesus	327 328	27:15–18	15:6–8	23:17–19	18:39, 40
Pilate's wife pleads for Jesus	327	27:19	. . . . .	. . . . .	
Sanhedrists ask the people to call for Barabbas	327	27:20	15:11	. . . . .	
Pilate asks, "Who shall be released?"	327	27:21	15:9, 10	. . . . .	
They cry: "Barabbas, Barabbas"	327	27:21	. . . . .	. . . . .	
Pilate asks what he shall do with Jesus	327 328	27:22	15:12, 13	23:20	
The people say, "Let Him be crucified"	327 328	27:22	. . . . .	23:21	
Pilate asks, "What evil hath He done?"	327 328	27:23	15:14	23:22	
The people said, "Let Him be crucified"	327	27:23	15:14	23:23	
Pilate despairs and washes his hands	327	27:24	. . . . .	. . . . .	
The multitude said, "His blood be on us"	327	27:25	. . . . .	. . . . .	
Barabbas at last is released	327 328	27:26	15:15	23:24, 25	
Pilate scourges Jesus	329	27:26	15:15	. . . . .	19:1
Pilate's soldiers mock Jesus	330	27:27–30	15:16–19	. . . . .	19:2, 3

	Sec.	Matthew.	Mark.	Luke.	John.
Pilate again acquits Jesus	331	. . . . .	. . . . .	. . . . .	19:4,5
Priests and officers cry, "Crucify Him"	331	. . . . .	. . . . .	. . . . .	19:6
Pilate again acquits Jesus	331	. . . . .	. . . . .	. . . . .	19:6
Jews said, "He ought to die, because He made Himself the Son of God"	331	. . . . .	. . . . .	. . . . .	19:7
Pilate becomes alarmed at the Jews' accusation	332	. . . . .	. . . . .	. . . . .	19:8
Pilate said to Jesus, "Whence art thou?"	332	. . . . .	. . . . .	. . . . .	19:9
Jesus gave him no answer	332	. . . . .	. . . . .	. . . . .	19:9
Pilate said, "I have power to crucify Thee"	332	. . . . .	. . . . .	. . . . .	19:10
Jesus said, "The power thou hast is from God"	332	. . . . .	. . . . .	. . . . .	19:11
Pilate's last appeal for Jesus	333	. . . . .	. . . . .	. . . . .	19:12
Jews cried, "If you release Jesus you are not Cesar's friend"	333	. . . . .	. . . . .	. . . . .	19:12
Pilate sits down in the judgment seat	333	. . . . .	. . . . .	. . . . .	19:13
Pilate has Jesus brought before him	333	. . . . .	. . . . .	. . . . .	19:13
Pilate said to the Jews, "Behold your King"	333	. . . . .	. . . . .	. . . . .	19:14
They said, "Away with Him, crucify Him"	333	. . . . .	. . . . .	. . . . .	19:15
Pilate said, "Shall I crucify your King?"	333	. . . . .	. . . . .	. . . . .	19:15
Chief Priests said, "We have no king but Cesar"	333	. . . . .	. . . . .	. . . . .	19:15
Pilate delivers Jesus to his soldiers	333	. . . . .	. . . . .	. . . . .	19:16
Pilate's soldiers mock Jesus	334	27:31	15:20	. . . . .	
Going to Calvary—Jesus bears His Cross	334	. . . . .	. . . . .	. . . . .	19:17
Going to Calvary—Jesus' Cross is laid on Simon	334	27:32	15:21	23:26	
Going to Calvary—Men and women weeping follow Jesus	334	. . . . .	. . . . .	23:27	
Going to Calvary—Jesus said, "Weep not for Me"	334	. . . . .	. . . . .	23:28	
Going to Calvary—Jesus foretells the doom of Jerusalem	334	. . . . .	. . . . .	23:29-31	
JESUS AND THE ROBBERS ARE CRUCIFIED	335 336	27:33-50	15:22-37	23:32-46	19:17-30
The veil of the Holy of Holies is rent in twain	337	27:51	15:38	. . . . .	

	Sec.	Matthew.	Mark	Luke.	John.
The centurion and others are struck with fear	337	27:54	15:39	. . . . .	
Farewell view of the Savior	338	27:55, 56	15:40, 41	23:49	
The people smite their breasts and go home	338	. . . . .	. . . . .	23:48	
Death of the two thieves is hastened	339	. . . . .	. . . . .	. . . . .	19:31, 32
A Roman soldier pierces Jesus' side	339	. . . . .	. . . . .	. . . . .	19:33, 34
John's testimony to the crucifixion	339	. . . . .	. . . . .	. . . . .	19:35
A prophecy fulfilled at Jesus' death	339	. . . . .	. . . . .	. . . . .	19:36, 37
Joseph goes to Pilate and asks for Jesus' body	340 341	27:57, 58	15:42, 43	23:50–52	19:38
Pilate doubts Jesus' being dead	340	. . . . .	15:44	. . . . .	
Pilate asks the centurion if Jesus is dead	340	. . . . .	15:45	. . . . .	
Joseph and Nicodemus embalm and bury Jesus	340 341	27:59, 60	15:46	23:53	19:38–42
The Sabbath-day near at hand	341	. . . . .	. . . . .	23:54	19:42
The Galilean women who followed Jesus	341	. . . . .	. . . . .	23:55, 56	
Mary Magdalene and Mary sit over against the sepulchre	340	27:61	15:47	. . . . .	
Sanhedrin secure the sepulchre	342	27:62–66	. . . . .	. . . . .	
Resurrection of Christ	343	28:2–4	. . . . .	. . . . .	
Resurrection of the Saints	343	27:52, 53	. . . . .	. . . . .	
The holy women arrive at the sepulchre	344 345	28:1	16:1–4	24:1, 2	20:1
Mary Magdalene runs to tell Peter Christ is risen	344 345	. . . . .	. . . . .	. . . . .	20:2
The other women enter the sepulchre	344 345	. . . . .	16:5	24:3	
An angel declares Christ to be risen	344 345	28:5, 6	16:6	24:4–6	
The angel reminds the women of Christ's words in Galilee	345	. . . . .	. . . . .	24:6–8	
The angel said, "Go quickly and tell His Disciples"	344	28:7	16:7	. . . . .	
Peter and John start to the sepulchre	346	. . . . .	. . . . .	. . . . .	20:3, 4
John arrives at the sepulchre, and stoops down and looks in	346	. . . . .	. . . . .	. . . . .	20:4, 5
Peter arrives at the sepulchre and enters it	346	. . . . .	. . . . .	24:12	20:6, 7
John enters the sepulchre and believes	346	. . . . .	. . . . .	. . . . .	20:8
Apostles' ignorance of the resurrection	346	. . . . .	. . . . .	. . . . .	20:9
Peter and John return home	346	. . . . .	. . . . .	. . . . .	20:10

	Sec.	Matthew.	Mark.	Luke.	John.
Mary Magdalene returns to the sepulchre, stoops, looks in, and weeps . .	347	. . . . .	. . . . .	. . . . .	20:11
She sees two angels, one at each end of the sepulchre	347	. . . . .	. . . . .	. . . . .	20:12
They said, "Woman, why weepest thou?"	347	. . . . .	. . . . .	. . . . .	20:13
She said, "They have taken away my Lord"	347	. . . . .	. . . . .	. . . . .	20:13
She turned backwards, saw Jesus, and knew Him not	347	. . . . .	. . . . .	. . . . .	20:14
Jesus said to her, "Woman, why weepest thou?"	347	. . . . .	. . . . .	. . . . .	20:15
She said, "Tell me where thou hast laid Him"	347	. . . . .	. . . . .	. . . . .	20:15
Jesus said unto her, "Mary"	347	. . . . .	. . . . .	. . . . .	20:16
She said, "Rabboni," and sought to touch Him	347	. . . . .	. . . . .	. . . . .	20:16, 17
Jesus said, "Touch Me not"	347	. . . . .	. . . . .	. . . . .	20:17
Mary Magdalene goes and tells the Apostles she has seen the Lord and talked with Him	347	. . . . .	. . . . .	. . . . .	20:18
The women go to tell the Apostles He is risen	348	28:8	16:8	24:9	
Jesus appears to the women on the way to Jerusalem	348	28:9, 10	. . . . .	. . . . .	
The Sanhedrin bribe the Roman guard	349	28:11–15	. . . . .	. . . . .	
Jesus overtakes two Disciples on the way to Emmaus	350	. . . . .	. . . . .	24:13–15	
Jesus prevents their recognizing Him	350	. . . . .	16:12, 13	24:16	
Jesus converses with them about the resurrection	350	. . . . .	. . . . .	24:17–24	
Jesus expounds the Scriptures to them	350	. . . . .	. . . . .	24:25–27	
Jesus and the Disciples arrive at Emmaus	350	. . . . .	. . . . .	24:28, 29	
Jesus makes Himself known to the Disciples	350	. . . . .	. . . . .	24:30, 31	
Jesus vanishes out of their sight . . .	350	. . . . .	. . . . .	24:31	
They are left in wonderment	350	. . . . .	. . . . .	24:32	
They return to the Apostles and say, "The Lord is risen indeed and hath appeared to Simon"	350	. . . . .	. . . . .	24:33–35	
First appearance to the Apostles . . .	351	. . . . .	. . . . .	24:36	20:19
"They were terrified and affrighted"	351	. . . . .	. . . . .	24:37, 38	
Jesus shows the Apostles His feet, hands, and side	351	. . . . .	. . . . .	24:39, 40	20:20

	Sec.	Matthew.	Mark.	Luke.	John.
Jesus eats before the Apostles	351	. . . . .	. . . . .	24:41–43	
Jesus endues the Apostles with the Holy Ghost	351	. . . . .	. . . . .	. . . . .	20:21–23
Thomas disbelieves in the resurrection	352	. . . . .	. . . . .	. . . . .	20:24, 25
Second appearance to the Apostles . .	353	. . . . .	16:14	. . . . .	20:26
Thomas believes in the resurrection .	353	. . . . .	. . . . .	. . . . .	20:27–29
The eleven Apostles go into a mountain	354	28:16	. . . . .	. . . . .	
Jesus meets the Apostles on a mountain	354	28:17	. . . . .	. . . . .	
All power is given to Jesus	354	28:18	. . . . .	. . . . .	
First giving of the great commission .	354	28:19, 20	. . . . .	. . . . .	
Christ's last visit to the Sea of Galilee .	355	. . . . .	. . . . .	. . . . .	21:1–4
The miraculous draught of fishes . .	356	. . . . .	. . . . .	. . . . .	21:5–8, 11
Jesus' last meal on the seashore . . .	356	. . . . .	. . . . .	. . . . .	21:9, 10, 12–14
Jesus questions Peter about his love, and commands him to feed His sheep	357	. . . . .	. . . . .	. . . . .	21:15–17
Jesus foretells Peter's crucifixion . . .	357	. . . . .	. . . . .	. . . . .	21:18, 19
Peter is again personally called to follow Jesus	357	. . . . .	. . . . .	. . . . .	21:19
Peter asks Jesus what John shall do .	357	. . . . .	. . . . .	. . . . .	21:20, 21
Jesus kindly rebukes him for the question	357	. . . . .	. . . . .	. . . . .	21:22
Peter is again personally called to follow Jesus	357	. . . . .	. . . . .	. . . . .	21:22
Many believe that John was not to die	357	. . . . .	. . . . .	. . . . .	21:23
John's testimony to these things . . .	357	. . . . .	. . . . .	. . . . .	21:24
Many of Jesus' deeds not recorded . .	357	. . . . .	. . . . .	. . . . .	21:25
Object of John's Gospel	358	. . . . .	. . . . .	. . . . .	20:30, 31
Last meeting with the Apostles, Acts 1:1–4	359	. . . . .	. . . . .	. . . . .	
Last lesson on the Scriptures, Acts 1:5–8	360	. . . . .	. . . . .	24:44–49	
Last walk with the Apostles	361	. . . . .	. . . . .	24:50	
Last giving of the great commission .	362	. . . . .	16:15–18	. . . . .	
Last benediction on the Apostles . . .	363	. . . . .	. . . . .	24:50, 51	
Last look at the Savior, Acts 1:9–11 . .	364	. . . . .	16:19	. . . . .	
The Apostles tarrying in Jerusalem, Acts 1:12, 13	365	. . . . .	. . . . .	24:52, 53	
The Apostles' grand success	366	. . . . .	16:20	. . . . .	

CHRONOLOGY

OF

CHRIST'S LIFE.

BEFORE HIS BIRTH.

Sec. 1. *Natures and Offices of Christ.*

John 1 : 1—18.

In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by Him; and without Him was not anything made that was made.

4 In Him was life; and the life was the light of men.

5 And the light shineth in darkness; and the darkness comprehended it not.

6 There was a man sent from God, whose name *was* John.

7 The same came for a witness, to bear witness of the Light, that all [a]*men* through him might believe.

8 He was not that Light, but *was sent* to bear witness of that Light.

9 *That* was the true Light, which lighteth every man that cometh into the world.

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[a] R. V. Might believe through Him.

10 He was in the world, and the world was made by Him, and the world knew Him not.

11 He came unto His own, and His own received Him not.

12 But as many as received Him, to them gave He power to become the sons of God, *even* to them that believe on His name:

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made flesh, and dwelt among us,

ON SEC. 1. OBJECT OF JOHN'S GOSPEL—BELIEF IN THE SON OF GOD.

The special design of St. John is to clearly set forth the divine nature and the divine acts of the Christ of God. This is evident from the manner in which he opens and closes his Gospel.

No uninspired book ever did, or ever will, contain so much divinity in so few words as is expressed in the first three verses of the first chapter of the Gospel of the beloved John. He takes us on the wings of his inspired pen, and soars infinitely above the human nature of Christ, above the things of time and sense, and takes us back to a pre-historic age, to a time before all time, to a time when there were no angels, no heavens, no earth, no seas, no sun, no moon, no starry worlds, no light—nothing save God and Christ.

John would have us believe that in that timeless period and non-existing age Christ was in point of divinity all He afterwards became, is now, or ever will be. Yea, John brings Christ from the bosom of the Father to earth, clothes Him in flesh, makes Him very God and very man, and puts thirty years of history in ten words. John 1:14.

The object of John's Gospel is clearly set forth by itself in the following words: "And many other signs truly did Jesus in the presence of His disciples which are not written in this book: but these are written that ye may believe" (in order to convince you) "that Jesus is the Christ, the Son of God; and that believing" (by believing) "ye might have life through His name." John 20:30, 31.

John's Gospel abounds with miracles of the divinest kind. Now, one purpose of miracles is to convince unbelievers. We conclude, therefore, that God has given us this great Gospel of doctrine for the church to use in making believers.

ST. JOHN'S BELIEVES.

St. Matthew uses the word "believe" nine times, St. Mark thirteen times, St. Luke seven times, and St. John ninety times.

(and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.

15 John bare witness of Him, and cried, saying, This was He of whom I spake, He that cometh after me is preferred before me: for He was before me.

16 And of His fulness have all we received, and grace for grace.

17 For the law was given by Moses, *but* grace and truth came by Jesus Christ.

18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared *Him.*

SEC. 2. *What Luke Undertook to Do.*

Luke 1:1—4.

FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;

HISTORICAL OMISSION.

John is more remarkable in that which he omits, than in that which he records. Between the eighteenth and nineteenth verses of the first chapter, he passes over the history of Zacharias, the conception of the Baptist, the conception of Christ, the visit of Mary to Elisabeth, the birth of the Baptist, song of Zacharias, the birth and circumcision of Jesus, the presentation in the temple, the visit of Simeon and Anna, the first return to Nazareth, the return to Bethlehem, the visit of the Magians, the flight into Egypt, the death of Herod, the return from Egypt, and the visit to Jerusalem and return to Nazareth when Jesus was twelve years old. He also passes over all that part of the Baptist's ministry that preceded the baptism of Jesus, over the particulars of said baptism, and the three great temptations which followed thereafter. It is not a little remarkable that John should give us no history of Christ until He had been baptized, and until He had defeated the devil three times. In this great omission, John passes over thirty years of Christ's life, His first eleven journeys, and over more than 214 links of Gospel history. (See Chronological Synopsis, sections 1 to 24.)

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

4 That thou mightest know the certainty of those things, wherein thou hast been instructed.

SEC. 3. *Baptist's Birth Foretold.*

Luke 1 : 5—25.

5 ¶ THERE was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7 And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years.

8 And it came to pass, that while he executed the priest's office before God in the order of his course,

9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

ON SEC. 2.

By the above language we understand Luke to say: "Most excellent Theophilus: I have had a perfect knowledge of the life of Jesus the Christ from His birth to His ascension, and desire to write to thee a history of His journeys and deeds IN CHRONOLOGICAL ORDER." He evidently sought to arrange his narratives in the order of the events they describe. Luke does not profess to give all the events of Christ's life. If he had professed so to do, failure would be written across his Gospel by Matthew, in the second chapter, and at the thirty-ninth verse. (See Chronological Synopsis, sections 14, 15.) To write in *chronological order* was not the whole of Luke's object. He wrote to give the people a record of those great events in the Lord's life which had been wholly omitted by both Matthew and Mark.

Concerning Luke's preface, the learned Edward Greswell says: "The Gospel of St. Luke possesses a preface, which is not the case with any

10 And the whole multitude of the people were praying without at the time of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12 And when Zacharias saw *him,* he was troubled, and fear fell upon him.

13 But the angel said unto him: Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost even from his mother's womb.

16 And many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before Him in the spirit and power of Elias, **to turn the hearts of the parents to the children,** and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. (Mal. 4:6.)

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other of the Gospels, and that a preface strictly so called—a model of conciseness, and yet of sufficiency, asserting, in the most compendious form, whatsoever an introductory admonition might be expected to assert—the motive which induced the author to undertake his work—his own qualifications for its execution—the method which he proposed to observe in the details of it—and the end which he had in view by it."

It is his own declaration that he proposed to write in order, and consequently to observe the course of time and succession in the detail of events; for I know not what other meaning can be put on the words in question, which may be rendered literally as follows: "It hath seemed good to me also, who have carefully attended to the course of all things from the beginning, to write of them in order for thee, most excellent Theophilus." *Greswell, Vol. 1, p. 6.*

"In point of fact the preface of the book excites our confidence. It shows that he made use of many previous works, though of no direct apostolic histories; that, as Origen observed, he was not altogether satisfied with the attempts of previous writers, and that he was conscious of the difficulties of his undertaking. He therefore engages to make a new attempt, if without any really fresh sources, yet with a thorough revision of the ex-

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

20 And, behold thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein He looked on *me*, to take away my reproach among men.

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isting material, since it is his purpose to narrate the whole of the Gospel History from the beginning, in chronological order, with accuracy of detail."

The last paragraph is taken from Dr. Theodore Keim's Jesus of Nazara, vol. 1, p. 95. We know of no greater critic on Gospel History than Mr. Keim. Concerning him Dr. Geikie says: "As a statement of opinions on *chronological points*, however, Keim is of great value."

ON SEC. 3. LUKE'S FIRST HISTORICAL ADDITION.

It is only by comparing one Gospel with another, and with the others, that we are able to discern the historical completeness or incompleteness of any one of them. The same is true in reference to the chronological and unchronological nature of the Gospels. To facilitate said comparison, I have prepared with great care an elaborate Chronological Synopsis of the Gospels, which may be found in the front of this book. By reference thereto, it will be seen at once that only Luke tells us of Zacharias, the childless priest, of his ministration in the temple, the angel's appearance and announcement to him, the startling announcement to the Virgin Mary,

SEC. 4. *Birth of Jesus Foretold to Mary.*

Luke 1:26—38.

26 ¶ And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary.

28 And the angel came in unto her, and said, Hail, *thou that art* highly favored, the Lord *is* with thee: blessed *art* thou among women.

29 And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary: for thou hast found favor with God.

31 And, behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His name JESUS.

32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David:

33 And He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end.

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her visit to Elisabeth, her song of rejoicing, her return to Nazareth, the birth of the Baptist, and of the prophetic song of Zacharias.

It is Luke only who tells us of the taxation made by Cesar Augustus, of the object Joseph had in view in visiting Bethlehem, the particulars of Christ's birth, the announcement of it, the shepherds' visit to the Infant Savior, the circumcision of Jesus, the presentation in the temple, the words of Simeon and Anna, and the first return to Nazareth. In short, Luke gives us in his first addition to Gospel History 120 verses wholly omitted by the other Evangelists.

For an illustration of Luke's historical additions to the Gospel of Matthew and to that of Mark, see Chronological Synopsis throughout. It is a notable fact that Luke's historical additions begin at the points where Matthew and Mark begin to omit, and that he so frequently begins to omit where they begin to record. These, and kindred facts, lead to the conclusion that Luke had a knowledge of the historical incompleteness of the first two Gospels, and that he had seen the former, if not the latter.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy Thing which shall be born of thee shall be called the Son of God.

36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

37 For [a]with God nothing shall be impossible.

38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

Sec. 5. *Mary and Elisabeth.*

Luke 1:39—45.

39 ¶ And Mary arose in those days, and went into the hill country with haste, into a city of Juda;

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

42 And she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the Fruit of thy womb.

43 And whence *is* this to me, that the mother of my Lord should come to me?

44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed *is* she that believed: for there shall be a performance of those things which were told her from the Lord.

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[a] R. V. For no word from God shall be void of power.

Sec. 6. *Song of the Virgin Mary.*

46 And Mary said: My soul doth magnify the Lord,

47 And my spirit hath rejoiced in God my Savior.

48 For He hath regarded the low estate of His handmaiden; for, behold, from henceforth all generations shall call me blessed.

49 For He that is mighty hath done to me great things; and holy is His name.

50 And His mercy is on them that fear Him from generation to generation.

51 He hath shewed strength with His arm; He hath scattered the proud in the imagination of their hearts.

52 He hath put down the mighty from their seats, and exalted them of low degree.

53 He hath filled the hungry with good things; and the rich He hath sent empty away.

54 He hath holpen His servant Israel, in remembrance of His mercy;

55 As He spake to our fathers, to Abraham, and to his seed forever.

56 And Mary abode with her about three months, and returned to her own house.

Sec. 7. *Birth of Jesus Foretold to Joseph.*

Matthew 1:18—25.

18 ¶ Now the birth of Jesus Christ was on this wise: When as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19 Then Joseph her husband, being a just *man*, and not willing to make her a public example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a Son, and thou shalt call His name JESUS: for He shall save his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 **Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call His name [a]Emmanuel,** which being interpreted is, God with us. (Isai. 7:14.)

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her firstborn Son: and he called His name JESUS.

Sec. 8. *Birth of John the Baptist.*

Luke 1:57—67.

57 ¶ Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

58 And her neighbors and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, Not *so;* but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

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[a] R. V. Immanuel; which is, being interpreted, God with us.

63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.

64 And his mouth was opened immediately, and his tongue *loosed*, and he spake, and praised God.

65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judea.

66 And all they that heard *them* laid *them* up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

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Sec. 9. *Song of Zacharias.*

Luke 1 : 68—80.

68 Blessed be the Lord God of Israel; for He hath visited and redeemed His people,

69 And hath raised up an horn of salvation for us in the house of His servant David.

70 (As He spake by the mouth of His holy prophets which have been since the world began);

71 That we should be saved from our enemies, and from the hand of all that hate us;

72 To perform the mercy promised to our fathers, and to remember His holy covenant,

73 The oath which He sware to our father Abraham,

74 That He would grant unto us, that we being delivered out of the hand of our enemies might serve Him without fear,

75 In holiness and righteousness before Him, all the days of our life.

76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways;

77 To give knowledge of salvation unto His people by the remission of their sins,

78 Through the tender mercy of our God; whereby the day-spring from on high hath visited us,

79 To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

DAWN OF THE CHRISTIAN ERA.

Sec. 10. *Birth of Christ.*

Luke 2:1-7.

And it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed.

2 (*And* this taxing was first made when [a]Cyrenius was governor of Syria.)

3 And all went to be taxed, every one into his own city.

On Sec. 10. THE BIRTH OF CHRIST.

The greatest event in the world's history occurred, not in a king's palace, not in old Rome, not in Athens, not in proud Paris, not in Jerusalem, "the city of the great king," not in any city; but, in a place half kitchen, and half stable, in the numerically insignificant village of Bethlehem. This wonderful event was the painless birth of the human nature of the sent Son of God. Yea, the birth of Christ was the second birthday of the world, from which all records take their date. The constant use of this reputed date for eighteen hundred years bears testimony to its importance. We say,

REPUTED DATE OF THE SAVIOR'S BIRTH,

because the exact date is a matter of uncertainty. It is thought to have occurred on the 25th of December, in the 749th or 750th year of Rome (A. U. C.). It is evident that Jesus was born during the reign of King Herod the Great. Herod died about the 1st of April, 750, A. U. C. The

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[a] R. V. Quirinius.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

5 To be taxed with Mary his espoused wife, being great with child.

6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her firstborn Son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn.

SEC. 11. *Angel's Announcement and Visit of the Shepherds.*

8 ¶ AND there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day in the city of David a Savior, which is Christ the Lord.

12 And this *shall be* a sign unto you: Ye shall find the Babe wrapped in swaddling clothes, lying in a manger.

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forty days' residence of the holy family at Bethlehem, the visit to the temple, the first return to Nazareth, the return to Bethlehem, the visit of the Magians, and the journey to Egypt, all took place after the Savior's birth, and before Herod's death. All these events could not have taken place in a less time than three months. Therefore, we conclude that Jesus was born not later than three months (perhaps six months) before April, 13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will toward men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary, and Joseph, and the Babe lying in a manger.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this Child.

18 And all they that heard *it* wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

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750 A. U. C. It is agreed by the best chronologists, that Jesus was born at least four years earlier than the date from which we reckon.

Concerning the date of Christ's birth, the great Chronologist, Carl Wieseler, says: "We consider it not impossible that Jesus was born towards the end of 749 A. U. C., 5 B. C.; yet we hold it to be far more probable that he was born in one of the early months of 750 A. U. C., = 4 B. C." *Wieseler's Chronological Synopsis, p. 126.*

According to authenticated history, the day of Christ's birth was not commemorated for three hundred years after His ascension. The observance of the 25th of December as the day of His birth is said to have been first observed by Julius, Bishop of Rome, A. D. 337—352.

The Right Rev. Walsham How says: "The practice of numbering the years from our Lord's birth was not adopted for five hundred years after that time."

The purpose for which this book is made forbids a further discussion of this subject. For further information, the reader is referred to Andrews' Life of Our Lord, Wieseler's Chronological Synopsis of the Gospels, Greswell's Dissertations, vol. 1, p. 381, and to Keim's Jesus of Nazara, vol. 2, pp. 101-131.

Sec. 12. *Circumcision of Jesus.*

21 ¶ And when eight days were accomplished for the circumcising of the Child, His name was called JESUS, which was so named of the angel before He was conceived in the womb.

FORTY DAYS OLD.

Sec. 13. *Mary and her Son in the Temple.*

Luke 2:22—38.

1. Women's Court. Nicanor Gate.

22 ¶ And when the days of her purification according to the law of Moses were accomplished, they brought Him to Jerusalem, to present *Him* to the Lord;

23 (As it is written in the law of the Lord, **Every male that openeth the womb shall be called holy to the Lord**;) (Ex. 13:2.)

24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons.

25 And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

27 And he came by the Spirit into the temple: and when the parents brought in the Child Jesus, to do for Him after the custom of the law,

28 Then took he Him up in his arms, and blessed God, and said,

29 Lord, now lettest Thou Thy servant depart in peace, according to Thy word:

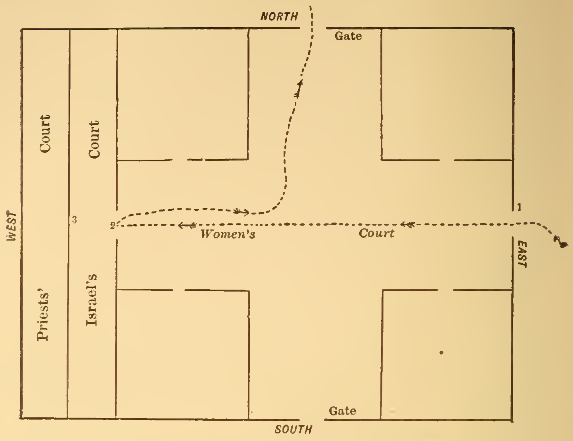

DIAGRAM OF THE COURT OF THE WOMEN.

EXPLANATIONS.

WOMEN'S COURT—Called also, New Court, 2 Chron. 20:5. Outer Court, Ezek. 46:21. Treasury, John 8:20, Mark 12:41, and Luke 21:1. This court was called Court of the Women, not because it was exclusively set apart for them, but because they were allowed to go no farther into the Temple. This court was at first occupied by both men and women, but the crow ing at the Feast of the Tabernacles caused galleries to be made for the women. Fifteen steps, in the form of a semi-circle, led from the Women's Court to the Nicanor Gate, which opened to the Court of Israel.

1. EASTERN GATE—Golden Gate, or, Beautiful Gate, Acts 3:2. This was the largest gate in the Temple, and was overlaid with gold. Josephus makes it 50 cubits high and 40 wide. The cubit referred to was 18 inches.

2. NICANOR GATE—Called also, Higher Gate, 2 Kings 15:35, 2 Chron. 27:3. New Gate, Jer. 26:10 and 36:10. Gate of Entrance, Ezek. 40:15. According to the Talmud, it was called Nicanor Gate, because Nicanor, a Pharisee, had the gate made in Alexandria, and though it was thrown overboard from a ship in a storm it yet came safe to land; or "because Nicanor, a Greek Prince, was slain there in the time of the Asmoneans." It was at this gate Mary presented herself and her son to the priest when Jesus was forty days old.

3. PULPIT OF WOOD—From this the priests pronounced blessings. Neh. 8:4. It was at this point the priest stood when he pronounced Mary purified and Jesus redeemed from temple service.

.... A section of Joseph's and Mary's journey from Bethlehem to the Temple, and from thence to Nazareth.

For a fuller explanation of Women's Court, see Section 28.

30 For mine eyes have seen Thy salvation,

31 Which Thou hast prepared before the face of all people;

32 A light to lighten the Gentiles, and the glory of Thy people Israel.

33 And Joseph and His mother marvelled at those things which were spoken of Him.

34 And Simeon blessed them, and said unto Mary His mother, Behold, this *Child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;

37 And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day.

38 And she coming in that instant gave thanks likewise unto the Lord, and spake of Him to all them that looked for redemption in Jerusalem.

ON SEC. 14.

"CHRONOLOGY (kro-nol′o-ji). [Gr. *chronologia—chronos*, time, and *logos*, discourse or doctrine.] The science of time: the method of measuring or computing time by regular divisions or periods, according to the revolutions of the sun or moon: this is what is termed *astronomical or mathematical chronology*. The science of ascertaining the true periods or years when past events or transactions took place, and arranging them in their proper order according to their dates: this is what is called *historical chronology*, and when the word chronology is used without a qualifying term it has this signification." *Imperial Dictionary.*

The term CHRONOLOGY in this work means, THE TRUE ORDER IN WHICH EVENTS OCCURRED.

In the thirty-ninth verse Luke refers back to the twenty-second and twenty-third verses, both of which, with the former, refer to the "Law of Moses," or "Law of the Lord," which terms are tantamount. When the "Law of Moses," or "Law of the Lord," is referred to in the Gospels, the reference is always to some one of the books, or to all of the books, of the Pentateuch. The "Law of the Lord" never means the prophets, neither does the term "prophets" ever mean the "Law of the Lord." When both

Sec. 14. *Joseph's First Return to Nazareth.*

Luke 2:39.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

[2. Nazareth.

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are referred to in the same connection they are always designated by different terms, but never confounded. See Matthew 5:17, 18; 11:13; 22:40. Luke 16:16. John 1:45. Acts 13:15.

It is therefore self-evident that in the thirty-ninth verse Luke is not referring to the return from Egypt to Nazareth, but to the return from Bethlehem to Nazareth after they had performed the ceremony required of Mary by the "Law of the Lord," as set forth in the twelfth chapter of Leviticus. Moreover Joseph and Mary did not return from Egypt to fulfill some requirement of the law, but because Herod was dead, and because the angel told him to return, and because it was according to the prophecy in Hosea 11:1. If Luke had spoken of the return from Egypt, he would have spoken of it as the fulfillment of prophecy, as Matthew did. The fact is, Luke does not propose to record the journey to, or the return from, Egypt, because he knew Matthew had recorded it with sufficient fullness. The thing he proposes to do, and does, is to supply the historical omission that occurs between the first and second chapters of Matthew's Gospel. This done, he drops the history of Jesus where Matthew next begins it, and takes it up again at the point where Matthew begins to omit it. (See Chronological Synopsis, sections 14, 15, and 17.

Matthew does not tell us where Joseph and Mary lived prior to the birth of Jesus, when they went to Bethlehem, what they went for, nor when they went away. He only says, "Jesus was born in Bethlehem." Luke tells us where they lived (2:4), when they went to Bethlehem (2:1, 2), what they went for (2:5), when Jesus was born (2:6, 7), what occurred when he was eight days old (2:21), of the visit to the temple when Jesus was forty days old (2:22—38), and of the return to Nazareth after, or at the conclusion of, the service in the temple (2:39). A succinct and chronological history of the Savior's first forty-two days on earth may be had by reading Luke 2:6, 7, 21, 22, and 39, in immediate connection.

The nature of the circumstances surrounding Christ's birth, all point to the fact that Joseph and Mary returned to Nazareth from the temple service. First, because they did not go to Bethelehem to live, or to remain any great length of time, but to be enrolled for taxation (Luke 2:3—5). Secondly, the nature of Joseph's affairs at Nazareth were doubtless of such a nature as to induce him to return at the earliest period possible. Thirdly, the very day of the presentation in the temple was the earliest period at which Mary might leave Bethlehem. See Levit. 12:1—8.

A KING IN TROUBLE.

SEC. 15. *Herod and the Magians.*

Matthew 2:1—12.

NOW when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2 Saying, Where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him.

3 When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judea; for thus it is written by the prophet,

6 **And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule My people Israel.** (Micah 5:2.)

7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young Child; and when ye have found *Him*, bring me word again, that I may come and worship Him also.

9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young Child was.

10 When they saw the star, they rejoiced with exceeding great joy.

ON SEC. 15. MATTHEW'S FIRST HISTORICAL OMISSION.

By reference to the Chronological Synopsis it will be seen that up to the time of the visit of the Magians Matthew gives us eight verses of Gospel, while Luke gives one hundred and twenty. See section 3.

11 And when they were come into the house, they saw the young Child with Mary His mother, and fell down, and worshiped Him: and when they had opened their treasures, they presented unto Him gifts; gold, and frankincense, and myrrh.

3. In a House —Bethlehem.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

A KING ENRAGED.

SEC. 16. *Massacre of the Innocents.*

Matthew 2:13—23.

13 AND when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young Child and His mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young Child to destroy him.

14 When he arose he took the young Child and His mother by night, and departed into Egypt:

[4. Egypt.

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, **Out of Egypt have I called My Son.** (Hos. 11:1.)

16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18 **In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.** (Jer. 31:15.)

19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young Child and His mother, and go into the land of Israel: for they are dead which sought the young Child's life.

21 And he arose and took the young Child and His mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judea in the room of his father Herod he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene. **[5. Nazareth.**

TWELVE YEARS OLD.

SEC. 17. *Jesus and the Rabbis.*

Luke 2:40—52.

40 AND the Child grew and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him.

41 ¶ Now His parents went to Jerusalem every year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast. **[6. Temple.**

43 And when they had fulfilled the days, as they returned, the Child Jesus tarried behind in Jerusalem; and Joseph and His mother knew not *of it.*

44 But they, supposing Him to have been in the company, went a day's journey; and they sought Him among *their* kinsfolk and acquaintance.

45 And when they found Him not, they turned back again to Jerusalem, seeking Him.

46 And it came to pass, that after three days they found

Him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions.

47 And all that heard Him were astonished at his understanding and answers.

48 And when they saw Him, they were amazed: and His mother said unto Him, Son, why hast Thou thus dealt with us? behold, Thy father and I have sought Thee sorrowing.

49 And He said unto them, How is it that ye sought Me? wist ye not that I must be about My Father's business?

50 And they understood not the saying which He spake unto them.

51 And He went down with them, and came to Nazareth, and was subject unto them: but His mother kept all these sayings in her heart.

[7. Nazareth.

52 And Jesus increased in wisdom and stature, and in favor with God and man.

BAPTIST'S GREAT REVIVAL BEGUN.

Sec. 18. *Rulers in Christ's Day.*

		Luke 3:1, 2.
		Now in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and

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On Sec. 17. historical addition.

Matthew drops the history of Jesus at the return of Joseph from Egypt, and tells us nothing more of Him until He comes to John the Baptist to be baptized. Luke takes up the history of Christ where Matthew dropped it, and gives us a wonderfully succinct history of His life from infancy to the age of thirty. Nearly thirty years history are embraced in twelve short verses. We are sorry to have so little concerning those growing years of Christ, but truly glad to have so much. Luke 2:40—52.

		his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, 2 Annas and Caiaphas being the high[a] priests, the word of God came unto John the son of Zacharias in the wilderness.

Preaching of John the Baptist.

Matthew 3:1—12.	Mark 1:1—8.	Luke 3:3—18.
In those days came John the Baptist, preaching in the wilderness of Judea, 2 And saying, Repent ye for the kingdom of heaven is at hand. 3 For this is he that was spoken of by the prophet Esaias, saying, **The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight.** (Isai. 40:3.) 4 And the same John had his raiment of camel's hair, and a leathern	The beginning of the Gospel of Jesus Christ, the Son of God; 2 As it is written in the prophets, **Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee.** (Mal.3:1.) 3 **The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight.** (Isai. 40:3.) 4 John did baptize in the wilderness, and preach the baptism of	3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; 4 As it is written in the book of the words of Esaias the prophet, saying, **The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight.** 5 **Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall**

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[a] R. V. In the high-priesthood of Annas and Caiaphas.

girdle about his loins; and his meat was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.

7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits meet for repentance:

9 And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 I indeed baptize

repentance for the remission of sins.

5 And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

7 And preached, saying, There cometh One mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed have baptized you with water: but He shall baptize you with the Holy Ghost.

be made straight, and the rough ways ***shall be*** **made smooth;**

6 **And all flesh shall see the salvation of God.** (Isai. 3:4, 5.)

7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

10 And the people asked him, saying, What shall we do then?

11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath

you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and *with* fire:

12 Whose fan *is* in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire.

none; and he that hath meat, let him do likewise.

12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

16 John answered. saying unto *them* all, I indeed baptize you with water; but One mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: He shall baptize you with the Holy Ghost and with fire:

17 Whose fan *is* in

His hand, and He will thoroughly purge His floor, and will gather the wheat into His garner; but the chaff He will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

Sec. 19. *Baptist's Imprisonment Mentioned.*

Luke 3:19, 20.

19 But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

BAPTIST'S GREAT REVIVAL.

Sec. 20. *Baptism of Christ.*

Matthew 3:13—17.

8. River Jordan.

13 ¶ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbade Him, saying, I have need to be baptized of Thee, and comest Thou to me?

Mark 1:9—11.

9 ¶ And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway coming up out of the water, He saw the heav-

Luke 3:21, 22.

21 ¶ Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22 And the Holy Ghost descended in a bodily shape like a dove

15 And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfill all righteousness. Then he suffered Him.

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and he saw the Spirit of God descending like a dove, and lighting upon Him:

17 And lo a voice from heaven, saying, This is My beloved Son, in whom I am well pleased.

ens opened, and the Spirit like a dove descending upon Him:

11 And there came a voice from heaven, *saying*, Thou art My beloved Son, in whom I am well pleased.

upon Him, and a voice came from heaven, which said, Thou art My beloved Son; in Thee I am well pleased.

SEC. 21. *Genealogy of Mary.*

Luke 3:23—38.

23 JESUS being (as was supposed) the son of
Joseph, which was the son of
24 Heli, which was the son of
Matthat, which was the son of
Levi, which was the son of
Melchi, which was the son of
Janna, which was the son of
Joseph, which was the son of
25 Mattathias, which was the son of
Amos, which was the son of
Naum, which was the son of

Esli, which was the son of
Nagge, which was the son of
26 Maath, which was the son of
Mattathias, which was the son of
Semei, which was the son of
Joseph, which was the son of
Juda, which was the son of
27 Joanna, which was the son of
Rhesa, which was the son of
Zerubbabel, which was the son of
Salathiel, which was the son of
Neri, which was the son of
28 Melchi, which was the son of
Addi, which was the son of
Cosam, which was the son of
Elmodam, which was the son of
Er, which was the son of
29 Jose, which was the son of
Eliezer, which was the son of
Jorim, which was the son of
Matthat, which was the son of
Levi, which was the son of
30 Simeon, which was the son of
Juda, which was the son of
Joseph, which was the son of
Jonan, which was the son of
Eliakim, which was the son of
31 Melea, which was the son of
Menan, which was the son of
Mattatha, which was the son of
Nathan, which was the son of
DAVID, which was the son of
32 Jesse, which was the son of
Obed, which was the son of
Boaz, which was the son of

Salmon, which was the son of
Nahshon, which was the son of
33 Aminadab, which was the son of
Ram, which was the son of
Hezron, which was the son of
Pharez, which was the son of
Judah, which was the son of
34 Jacob, which was the son of
Isaac, which was the son of
Abraham, which was the son of
Terah, which was the son of
Nahor, which was the son of
35 Serug, which was the son of
Reu, which was the son of
Peleg, which was the son of
Eber, which was the son of
Shelah, which was the son of
36 Cainan, which was the son of
Arphaxad, which was the son of
Shem, which was the son of
Noah, which was the son of
Lamech, which was the son of
37 Methuselah, which was the son of
Enoch, which was the son of
Jared, which was the son of
Mahalaleel, which was the son of
Cainan, which was the son of
38 Enos, which was the son of
Seth, which was the son of
Adam, which was the son of
God.

SEC. 22. *Genealogy of Joseph.*

Matthew 1:1—17.

1 THE book of the generation of Jesus Christ.
The son of David.
The son of Abraham.
2 Abraham begat Isaac; and
Isaac begat Jacob; and
Jacob begat Judah and his brethren; and
3 Judah begat Pharez and Zarah of Thamar; and
Pharez begat Hezron; and
Hezron begat Ram; and
4 Ram begat Aminadab; and
Aminadab begat Nashon; and
Nashon begat Salmon; and
5 Salmon begat Boaz of Rahab; and
Boaz begat Obed of Ruth; and
Obed begat Jesse; and
6 Jesse begat David the king; and
David the king begat Solomon of her that had been the wife of Uriah; and
7 Solomon begat Rehoboam; and
Rehoboam begat Abijah; and
Abijah begat Asa; and
8 Asa begat Jehoshaphat; and
Jehoshaphat begat Jehoram; and
Jehoram begat Uzziah; and
9 Uzziah begat Jotham; and
Jotham begat Ahaz; and
Ahaz begat Hezekiah; and
10 Hezekiah begat Manasseh; and
Manasseh begat Amon; and
Amon begat Josiah; and
11 Josiah begat Jeconiah and his brethren,
About the time they were carried away to Babylon:

12 And after they were brought to Babylon,
Jeconiah begat Salathiel; and
Salathiel begat Zerubbabel; and
13 Zerubbabel begat Abiud; and
Abiud begat Eliakim; and
Eliakim begat Azor; and
14 Azor begat Sadoc; and
Sadoc begat Achim; and
Achim begat Eliud; and
15 Eliud begat Eleazar; and
Eleazar begat Matthan; and
Matthan begat Jacob; and
16 Jacob begat
Joseph the husband of Mary, of whom was born
JESUS who is called CHRIST.

17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

SEC. 23. *The Great Fast and the Great Temptations.*

Matthew 4:1—11.	Luke 4:1—13.
9. Jericho Wilderness. THEN was Jesus led up of the Spirit into the wilderness to be tempted of the devil.	AND Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit [b]into the wilderness,
2 And when He had fasted forty days and forty nights, He [a]was afterward an hungered.	2 Being forty days tempted of the devil. And in those days He did eat nothing: and when they were ended, He afterward hungered.

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[a] R. V. Afterward hungered.

[b] In the wilderness during forty days.

3 And when the tempter came to Him, he said, If Thou be the Son of God, command that these stones be made bread. 4 But He answered and said, It is written, **Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.** (Deut. 8:3.)	3 And the devil said unto Him, If Thou be the Son of God, command this stone that it be made bread. 4 And Jesus answered him, saying, It is written, **That man shall not live by bread alone, but by every word of God.** (Deut. 8:3.)
10. Wing of Temple. 5 Then the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple, 6 And saith unto Him, If Thou be the Son of God, cast Thyself down: for it is written, **He shall give His angels charge concerning Thee: and in *their* hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone.** (Psalm 91:11, 12.) 7 Jesus said unto him, It is written again, **Thou shalt not tempt the Lord Thy God.** (Deut. 6:16.)	9 And he [a]brought Him to Jerusalem, and set Him on a pinnacle of the temple, and said unto Him, If Thou be the Son of God, cast Thyself down from hence:[b] 10 For it is written, **He shall give His angels charge over Thee, to keep Thee:** 11 **And in *their* hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone.** (Ps. 91:11, 12.) 12 And Jesus answering said unto him, It is said, **Thou shalt not tempt the Lord thy God.** (Deut. 6:16.)
11. Quarantania. 8 Again, the devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them; 9 And saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me. 10 Then saith Jesus unto him,	5 And the devil, taking Him up into an high mountain, shewed unto Him all the kingdoms of the world in a moment of time. 6 And the devil said unto Him, All this power will I give Thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

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[a] Led Him to Jerusalem.

[b] In the temptations of Jesus, I have followed the order of Matthew, and have transposed Luke 4:5–8, thereby producing a harmony between the Evangelists.

Get thee hence, Satan: for it is written, **Thou shalt worship the Lord thy God, and Him only shalt thou serve.** (Deut. 6:13, and 10:20.)

11 Then the devil leaveth Him, and, behold, angels came and ministered unto Him.

7 If Thou therefore wilt worship me, all shall be Thine.

8 And Jesus answered and said unto him, Get thee behind Me, Satan: for it is written, **Thou shalt worship the Lord Thy God, and Him only shalt Thou serve.** (Deut. 6:13, and 10:20.)

13 And when the devil had ended all the temptation, he departed from Him for a season.

Mark 1:12, 13.

12 And immediately the Spirit driveth Him into the wilderness.

13 And He was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto Him.

On Sec. 23. HISTORICAL OMISSIONS.

Matthew's second great omission occurs in the fourth chapter, between the eleventh and twelfth verses. Here he omits nine journeys and one hundred and sixty-one links of Gospel History, one hundred and forty-seven of which are given by John, and fourteen by Luke. (See Chronological Synopsis, sections 23 to 38. See, also, the comment at the close of section 26.)

Mark's second great omission occurs in the first chapter, and at the thirteenth verse. Between verses thirteen and fifteen he omits thirteen journeys and one hundred and forty-seven links of Gospel History, one hundred and forty-seven of which are given by John and twenty seven by Luke. (See Chronological Synopsis, sections 23 to 39. See, also, comment at the close of section 26.)

Luke's second great omission occurs in the fourth chapter and at the thirteenth verse. Here he omits nine journeys and one hundred and forty-seven links of Gospel History, all of which are given by John. (See Chronological Synopsis, sections 23 to 37. See, also, comment at the close of section 26.)

SEC. 24. *John the Baptist Witnessing to Christ.*

John 1 : 19—28.

19 ¶ AND this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He said, I *am* **the voice of one crying in the wilderness, Make straight the way of the Lord**, as said the prophet Esaias. (Isai. 11 : 3.)

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, I baptize with water: but **12. Bethabara.]** there standeth One among you, whom ye know not;

27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, **13. Bethabara.]** where John was baptizing.

SEC. 25. *Lamb of God Made Known.*

29 THE next [a]day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. **[14. Bethabara.**

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[a] R. V. On the morrow

30 This is He of whom I said, After me cometh a Man which is preferred before me: for He was before me.

31 And I knew Him not: but that He should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and It abode upon Him.

33 And I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God. [15. **Bethabara.**

SEC. 26. *First Five Disciples.*

John 1:35–51.

¶ 35 AGAIN the next [a]day after, John stood, and two of his disciples; [16. **Bethabara.**

36 And looking upon Jesus as He walked, he saith, Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest Thou?

39 He saith unto them, Come and see. They came and saw where He dwelt, and abode with Him that day; for it was about the tenth hour. [17. **Bethabara.**

40 One of the two which heard John *speak*, and followed Him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

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[a] R. V. On the morrow.

42 And he brought him to Jesus. And when Jesus beheld him, He said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, a stone.

43 ¶ The day [a]following, Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow Me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the Son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

On Sec. 26. HISTORICAL ADDITION.

John's first great addition to the synoptists' history begins at section 24. He takes the history of the Master up at the very point where Matthew and Luke drop it—at the temptation on the high mountain,—and tells of the Savior's triumphal return from the wilderness to John the Baptist; of the deputation sent by the Sanhedrin from Jerusalem to the Baptist at Bethabara, to ask him whether he was the Christ or not. It is John alone who tells us how, when, where, and by whom Jesus was pointed out to himself, and to Andrew as the Lamb of God, and when they began to follow Him. To John alone we owe all our information as to Peter's, Philip's, and Andrew's being brought to Jesus, of the marriage in Cana, of a visit to Capernaum, of the first Passover of Christ's ministry, of the first cleansing of the temple, of the first miracles and first believers in Jerusalem, and of the great discourse to Nicodemus. The history of the Savior's first revival, the sermon at Jacob's well, the conversion of the Samaritans, the favorable reception in Galilee, and the healing of the nobleman's son, are only recorded by the fourth Evangelist.

Following the order of Matthew, or even that of Luke, we should conclude that Jesus went from the high mountain to Nazareth, and that He began His ministry then and there, by preaching the sermon recorded in Luke 4:16–30. To follow their order of events would be to pass over nine of the Savior's journeys, and 147 links of Gospel history—a thing no intelligent reader can afford to do. (See Chronological Synopsis, sections 23–37).

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[a] R. V. On the morrow.

47 Jesus saw Nathanael coming to Him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48 Nathanael saith unto Him, Whence knowest Thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49 Nathanael answered and saith unto Him, Rabbi, Thou art the Son of God; Thou art the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51 And He saith unto him, Verily, verily, I say unto you, Hereafter, ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

SEC. 27. *Marriage in Cana.*

John 2:1–12.

AND the third day there was a marriage in Cana **[18. Cana.** of Galilee; and the mother of Jesus was there:

2 And both Jesus was called, and His disciples, to the marriage.

3 And when they wanted wine, the mother of Jesus saith unto Him, They have no wine.

4 Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever He saith unto you, do *it*.

6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bear *it*.

9 When the ruler of the feast had tasted the water that

was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory; and His disciples believed on Him.

19. Capernaum.] 12 ¶ After this He went down to Capernaum, He and His mother, and His brethren, and His disciples: and they continued there not many days.

SEC. 28. *Passover—The Temple Cleansed.*

John 2:13—22.

20. Gentiles' Court, Jerusalem. 13 AND the Jews' passover was at hand, and Jesus went up to Jerusalem,

14 And found in the temple [a]those that sold oxen and sheep and doves, and the changers of money sitting:

15 And when He had made a scourge of small cords, He drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; make not My Father's house an house of merchandise.

17 And His disciples remembered that it was written, **The zeal of Thine house hath eaten me up.** (Ps. 69:9.)

18 Then answered the Jews and said unto Him, What sign shewest Thou unto us, seeing that Thou doest these things?

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[a] See section 257.

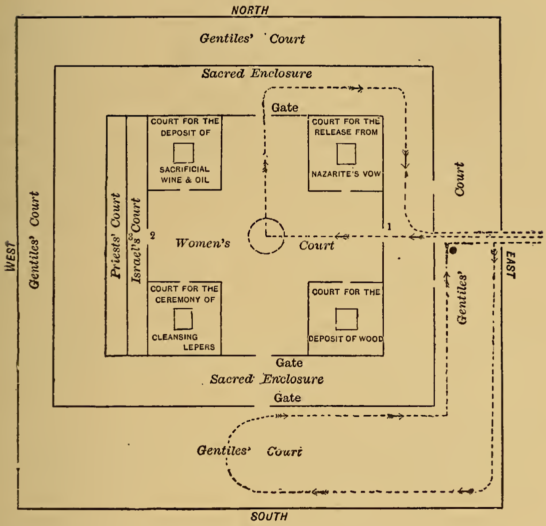
NORTH
Gentiles' Court
Sacred Enclosure
Gate
COURT FOR THE DEPOSIT OF SACRIFICIAL WINE & OIL
COURT FOR THE RELEASE FROM NAZARITE'S VOW
Court
WEST
Gentiles' Court
Priests' Court
Israel's Court
3
2
Women's
Court
1
EAST
Gentiles'
COURT FOR THE CEREMONY OF CLEANSING LEPERS
COURT FOR THE DEPOSIT OF WOOD
Gate
Sacred Enclosure
Gate
Gentiles' Court
SOUTH

DIAGRAM OF WOMEN'S COURT AND OF THE GENTILES' COURT.

EXPLANATIONS.

GENTILES' COURT—It was so called, not that it was set apart exclusively for the Gentiles, but because they were rigorously excluded from every other portion of the Temple enclosures. The wall separating the Gentiles from the Sacred Enclosure had slabs of warning on it forbidding them to go beyond it on pain and penalty of death. One of these stone slabs was discovered by the Palestine Exploration Fund in 1871. Its translation is, "No stranger is allowed to pass within the balustrade around the Temple and enclosure. If found, the offender must take the consequence, and his death will follow." *Talmud.* It was beyond this wall containing this warning that Paul was accused of having taken Greeks, Acts 21:28. Paul calls it "middle wall of partition," Eph. 2:13–22. The Talmud says: "The largest space (in Gentiles' Court) was on the south, the second on the east, the third on the north, and the least, westward. In the place largest in measurement was held most service." It was from this court Jesus drove the sheep and oxen. It was also in this court He preached His first sermon in Jerusalem, which was the first sermon of His ministry. In this court He performed His first miracles in the Holy City.

1. EASTERN GATE. 2. NICANOR GATE. 3. PULPIT OF WOOD. For explanation of these, see Diagram facing Sec. 13.

……… Supposed route Jesus took when He drove the sheep and oxen out of the Gentiles' Court.

● Supposed place where Jesus preached His first sermon in the Temple after having cleansed it.

○ Supposed place where the adulterous woman was brought to Jesus, and where He preached the great discourse that followed that event. John 8:1–59.

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt Thou rear it up in three days?

21 But He spake of the temple of His body.

22 When therefore He was risen from the dead, His disciples remembered that He had said this unto them; and they believed the scripture, and the word which Jesus had said.

SEC. 29. *Miracles and Believers.*

23 ¶ Now when He was in Jerusalem at the passover, in the feast *day*, many believed in His name, when they saw the miracles which He did.

24 But Jesus did not commit Himself unto them, because He knew all *men*,

25 And needed not that any should testify of man: for He knew what was in man.

SEC. 30. *Nicodemus Taught the Way of Life.*

John 3: 1—13.

21. Bethany.] THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2 The same came to Jesus by night, and said unto Him, Rabbi, we know that Thou art a teacher come from God: for no man can do these miracles that Thou doest, except God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except *a man* be born again, he can not see the kingdom of God.

4 Nicodemus saith unto Him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except *a man* be born of water and *of* the Spirit, he can not enter into the kingdom of God.

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nicodemus answered and said unto Him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that We do know, and testify that We have seen; and ye receive not Our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you *of* heavenly things?

13 And no man hath ascended up to heaven, but He that came down from heaven, *even* the Son of man which is in heaven.

SEC. 31. *Salvation Illustrated.*

John 3:14—21.

14 AND as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in Him should not perish, but have eternal life.

16. For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world; but that the world through Him might be saved.

18 He that believeth on Him is not condemned: but he

that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

SEC. 32. *Contemporaneous Revivals.*

John 3:22—36.

22 ¶ AFTER these things came Jesus and His disciples into the land of Judea; and there He tarried with them, and baptized.

22. Bethabara.]

23 ¶ And John also was baptizing in Enon near to Salim, because there was much water there: and they came, and were baptized.

24 For John was not yet cast into prison.

25 Then there arose a question between *some* of John's disciples and the Jews about purifying.

26 And they came unto John, and said unto him, Rabbi, He that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to Him.

27 John answered and said, A man can receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before Him.

29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I *must* decrease.

31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: He that cometh from heaven is above all.

32 And what He hath seen and heard, that He testifieth; and no man receiveth His testimony.

33 He that hath received His testimony hath set to his seal that God is true.

34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto Him.*

35 The Father loveth the Son, and hath given all things into His hand.

36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

SEC. 33. *Imprisonment of John the Baptist.*

Matthew 4:12.

12. NOW when Jesus had heard that John was cast into prison He departed into Galilee.

Mark 1:14.

14. NOW after that John was put in prison, Jesus came into Galilee preaching the Gospel of the kingdom of God.

ON SEC. 33. CASTLE OF MACHÆRUS.

This now dilapidated fortress was built by Alexander Jannæus. It is located about thirteen miles southeast of the mouth of the River Jordan, and seven miles east of the Dead Sea. (See the map in the front of this book.) Rev. Dr. DeHass, in speaking of the land east of the Dead Sea, says: "But the place of greatest interest to the Christian in all this land, so remarkable for its wonders, is the lonely fortress and castle of Machærus, where John the Baptist was imprisoned and beheaded. About midway between Wady Zerka on the north and the River Arnon on the south, two of the deepest, wildest gorges that cut their way down to the Dead Sea from the east, on a bold spur of mountain that projects westward from the mainland, and appears to overhang the sea, four thousand feet below, are the ruins of this celebrated fortress. The place, naturally strong, was ren-

Luke 4:14, 15.

14. ¶ AND Jesus returned in the power of the Spirit into Galilee; and there went out a fame of Him through all the region round about.

15. And He taught in their synagogues, being glorified of all.

SEC. 34. *Conversion of the Samaritans.*

John 4:1—27.

WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2 (Though Jesus Himself baptized not, but His disciples,)

3 He left Judea, and departed again into Galilee.

4 And He must needs go through Samaria.

5 Then cometh He to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

6 Now Jacob's well was there. Jesus therefore, being
23. Jacob's Well.] wearied with *His* journey, sat thus on
the well: *and* it was about the sixth hour.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give Me to drink.

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dered almost invulnerable by numerous walls, ditches, and towers, the remains of which lie scattered over the ridge. No sooner had we pitched our tents, and unfurled the stars and stripes (of America) amid the ruins of the upper city, than we, in company with Dr. Ridgway, hastened off to the citadel, perhaps half a mile due west, ambitious to be the first Americans to enter this interesting ruin. Descending by the old road to the causeway thrown across the valley on the southeast by the Romans, when the stronghold was taken by Bassus, we began the fatiguing ascent, and after much climbing, scrambling, and falling, the writer was the first to reach the summit, and look out upon the grand panorama in front; for from this eminence the whole of the Dead Sea, with its desolate shores—Jerusalem, and all the hill country of Judea, Jericho, and the valley of the Jordan stretching far away to the north, can be distinctly seen. The fortress was circular, about one thousand feet in circumference, the walls of which can still

8 (For His disciples were gone away unto the city to buy meat).

9 Then saith the woman of Samaria unto Him, How is it that Thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink; thou wouldst have asked of Him, and He would have given thee living water.

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be traced, and, as described by Jewish historians, were of great strength, and 160 cubits high. The valleys which formed the natural defenses of this fortress are of great depth, so deep, says one historian, 'that the eye could not reach the bottom,' which is strictly true, for when standing among the ruins, on the summit of this lofty cone, we found it impossible to see some of our party in the abyss below, so precipitous are the sides and so deep the valleys.

"Within the citadel was the royal palace, which to us is the chief point of interest as the place of John's imprisonment and martyrdom. The palace, according to Josephus, was of 'towering height and vastly beautiful,' the ascent to which, from the lower city, was by a secret staircase, which also communicated with great cisterns cut in the sides of the mountain, one of which is ninety feet long, twenty wide, and thirty deep, hewn out of the solid rock, with steps leading down to it on the north.

"Among the remains of the castle we found two vaulted dungeons, thirty feet long and twenty wide, near the wall on the south, in one of which, more than probably, the forerunner of Christ was beheaded. It was with peculiar emotions we hunted among the rubbish of ages for some memento of the place, and when we found the mouth-piece of an old earthen water-jar, we could not but think that perhaps the parched lips of the martyr might once have touched that piece of potter's clay.

"And it was here that Herod, during the celebration of his birthday, when surrounded by his court, to please the whims of this abandoned woman (Herodias) and to flatter the vanity of a dancing damsel, against his own bettér convictions, sent to the prison in the midnight hour and had this man of God beheaded." *Buried Cities Recovered, pp. 325–327.*

The reader will find an excellent article on the Castle of Machærus and imprisonment of the Baptist in Geikie's Life of Christ, vol. 1, p. 416; and also one in Keim's Jesus of Nazara, vol. 2, p. 329. For an eloquent description of the death of the Baptist, see Farrar's Life of Christ, vol. 1, p. 385.

11 The woman saith unto Him, Sir, Thou hast nothing to draw with, and the well is deep: from whence then hast Thou that living water?

12 Art Thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life.

15 The woman saith unto Him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands; and he whom thou now hast is not thy husband; in that saidst thou truly.

19 The woman saith unto Him, Sir, I perceive that Thou art a prophet.

20 Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe Me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him.

24 God *is* a Spirit: and they that worship Him must worship *Him* in spirit and in truth.

25 The woman saith unto him, I know that Messias com-

eth, which is called Christ: when He is come, He will tell us all things.

26 Jesus saith unto her, I that speak unto thee am *He.*

27 And upon this came His disciples, and marvelled that He talked with the woman: yet no man said, What seekest Thou? or, Why talkest Thou with her?

SEC. 35. *Power of the Woman's Testimony.*

28 THE woman then left her waterpot, and went her way into the city, and saith to the men,

29 Come, see a Man, which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto Him.

31 In the meanwhile His disciples prayed Him, saying, Master, eat.

32 But He said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought Him *ought* to eat?

34 Jesus saith unto them, My meat is to do the will of Him that sent Me, and to finish His work.

35 Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

37 And herein is that saying true, One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors.

39 And many of the Samaritans of that city believed on Him for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Samaritans were come unto Him, they besought Him that He would tarry with them: and He abode there two days.
24. Sychar.]

41 And many more believed because of His own word;

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard *Him* ourselves, and know that this is indeed the Christ, the Savior of the world.

Sec. 36. *Favorable Reception.*

43 ¶ Now after two days He departed thence, and went into Galilee.

44 For Jesus Himself testified, that a prophet hath no honor in his own country.

45 Then when He was come into Galilee, the Galileans received Him, having seen all the things that He did at Jerusalem at the feast: for they also went unto the feast.
25. Capernaum.]

Sec. 37. *The Nobleman's Son.*

46 So Jesus came again into Cana of Galilee, where He made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.
26. Cana.]

47 When he heard that Jesus was come out of Judea into Galilee, he went unto Him, and besought Him that He would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49 The nobleman saith unto Him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.

52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54 This *is* again the second miracle *that* Jesus did, when He was come out of Judea into Galilee.

FIRST VISIT TO NAZARETH.

SEC. 38. *Rejected by the Nazarenes.*

Luke 4:16—30.

16 AND He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read. [27. **Synagogue.**

17 And there was delivered unto Him the book of the prophet Esaias. And when he had opened the book, He found the place where it was written,

18 **The Spirit of the Lord** *is* **upon Me, because he hath**

ON SEC. 37. HISTORICAL OMISSION.

Between chapters four and five we have John's greatest omission. After the healing of the nobleman's son, he tells us nothing of Christ until the near approach of the second passover, a period of at least nine months—a period, as will be shown hereafter, in which Christ was most active, most successful, and least molested. Between the above mentioned chapters, John has omitted about five hundred links of Gospel history, four hundred of which are supplied by Matthew, and one hundred by Luke. In fact, this omission is so great that we do not think it wise to particularize it; but see Chronological Synopsis, section 38 to 131.

CIRCUIT IN GALILEE.—In this work I have, for the purpose of perspicuity, limited the term, Circuit in Galilee, to a departure from Capernaum, and a return to it.

anointed Me to preach the Gospel to the poor: He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 **To preach the acceptable year of the Lord.** (Isai. 61:1,2.)

20 And He closed the book, and He gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on Him.

21 And He began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare Him witness, and wondered at the gracious words which proceeded out of His mouth. And they said, Is not this Joseph's Son?

ON SEC. 38. HISTORICAL ADDITION.

It is Luke alone who tells us of the Savior's first visit to Nazareth after His baptism, and of the shameful treatment He received in the synagogue, at the hands of His neighbors. They formed themselves into a mob in the house of God, and strove to murder Him who came to save their souls from endless ruin. Yea, their treatment of the Son of God was so inhuman that it forever stigmatized Nazareth, and rendered those who engaged in it proper subjects of the Lord's eternal displeasure.

CHRONOLOGY.

The visit, referred to in Luke 4:16—20 is not the same one recorded in Matthew 13:54—58, and in Mark 6:1—6. In going to Nazareth the first time, the Savior started from Cana. This visit was made several weeks before the calling and ordination of the Apostles. In going to Nazareth the second time, the Savior started from Capernaum. This visit was made several weeks after the calling and ordination of the Apostles, who were evidently with the Savior on the latter occasion, but not on the former. After the first visit to Nazareth, Jesus went down to Capernaum, and began to preach repentance, soon after which He called Peter, Andrew, James, and John, from off the Sea of Galilee, to follow Him. (See sections 39, 40.) After the second visit, Jesus preached in the villages about Nazareth, returned to Capernaum, and sent the Apostles out on their first missionary tour. (See Mark 6:6, in section 125. See also sections 126—131.) The Apostles went into Judea, and were there when Herod Antipas beheaded John the Baptist in the prison of Machærus, east of the Dead Sea. (See the map in front of this book.) The Apostles buried John and returned to Galilee to break the sad news to Jesus, whom they found in Capernaum.

23 And He said unto them, Ye will surely say unto Me this proverb, Physician heal Thyself: whatsoever we have heard done in Capernaum, do also here in Thy country.

24 And He said, Verily I say unto you, No [a]prophet is accepted in His own country.

25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

26 But unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow.

27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust Him out of the city, and led Him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

28. "Brow of the Hill."

30 But He passing through the midst of them went His way.

The first visit to Nazareth seems to have been a brief one. (Luke 4:16, 29, 30.) The second one was somewhat protracted, for we find by Mark's narrative that Jesus was in the city some time prior to His teaching in the synagogue. (Mark 6:2, section 125.) When Jesus visited Nazareth the first time, the Nazarenes sought to kill Him, because He claimed that He had been anointed from on high. (Luke 4:18.) On the occasion of the second visit, they acknowledged that He had been anointed from on high, and that He had performed wonderful works. (See Mark 6:2, in section 125.) Thus it is evident that those Nazarenes had heard of Jesus' works, between the time of the first visit to Nazareth and that of the second. It is also evident that what they heard moralized their actions and improved their faith in the Son of God. Had it not been so, there would have been a repetition of that disgraceful scene which occurred at the time of the first visit. At the second visit, Jesus laid His hands on sick'folks and healed them. (Mark 6:5, section 125.) This was not true of the first visit.

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[a] See section 125.

FIRST VISIT TO THE SEA.

Sec. 39. *At Capernaum.*

Matthew 4:13—17.

13 And leaving Nazareth, He came and dwelt in Capernaum, which

29. Capernaum. is upon the sea coast, in the borders of Zabulon and Nephthalim:

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

15 **The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles;**

16 **The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.**

17 From that time Jesus began to preach, and to say repent; for the kingdom of heaven is at hand.

Luke 4:30—32.

30 But he passing through the midst of them went His way,

31 And came down to Capernaum, a city of Galilee, and taught them on the Sabbath days.

32 And they were astonished at His doctrine: for His word was with power.

Mark 1:15.

15 And saying, the time is fulfilled, and the kingdom of God is at hand: repent ye and believe the Gospel.

Sec. 40. *Calling the Fishermen.*

Matthew 4:18—22.

18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon

30. By Sea. called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19 And he saith unto them, Follow [a]Me, and I will make you fishers of men.

Mark 1:16—20.

16 Now as He walked by the sea of Galilee, He saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

17 And Jesus said unto them, Come ye after Me, and I will make you to become fishers of men.

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[a] R. V. Come ye after.

20 And they straightway left *their* nets, and followed Him.

31. By Sea.]

21 And going on from thence, He saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and He called them.

32. Capernaum.

22 And they immediately left the [a]ship and their father, and followed Him.

18 And straightway they forsook their nets, and followed Him.

19 And when He had gone a little farther thence, He saw James the *son* of Zebedee, and John his brother, who were also in the ship mending their nets.

20 And straightway He called them: and they left their father Zebedee in the ship with the hired servants, and went after Him.

ON SEC. 40. SEA OF GALILEE.

This sea is about twelve and a half miles long, and seven miles wide at its widest point. It is surrounded by mountains. On the east they are steep, and from 1,500 to 2,000 feet high. On the south-west they are not so high, and on the north-western shore still lower. This, the Savior's favorite sea, is sunk between the hills and mountains to a depth of 683 feet below the Mediterranean Sea. Its greatest depth is said to be 165 feet.

Dr. Thomson, in speaking of this sea, says: "Seen from any point of the surrounding heights it is a fine sheet of water—a burnished mirror set in a frame-work of rounded hills and rugged mountains, which rise and roll backward and upward to where hoary Hermon hangs the picture against the blue vault of heaven." (*The Land and the Book, vol. 2, p. 77.*) In Christ's day, this favored sea was, as it is now, the greatest place to fish in all Palestine. In His day, and for many years following, many boats were found on its sacred waters. Dr. Thomson says, Josephus collected 230 ships on this sea to attack Tiberias. Here occurred the only sea-fight between the Jews and Romans, in which about 6,500 souls perished. (*Farrar, vol. 2, p. 102.*)

In 1838 Dr. Robinson found one boat on this sea. In 1858 Dr. Thomson found only one. In 1861 Rev. Dr. Randall found only one. In 1870 there were four.

"Of that lake at large, the Rabbis used to say, 'Seven seas, spake God the Lord, have I created in the land of Canaan, but only one have I chosen for Myself, that is the Sea of Gennesar.' On the east side, the mountain chain rears itself like a wall, partly of blackish basalt, with greater boldness than in the west; a few deep ravines break their way through to the lake. On the west the rise is gentler, the mountains have more of the nature of limestone, and, indeed, are fairly rounded in form; still to the

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[a] Boat—always in R. V.

FIRST SABBATH IN CAPERNAUM.

Sec. 41. *Healing a Demoniac.*

Mark 1:21—28.

33. Synagogue.

21 ¶ And they went into Capernaum; and straightway on the sabbath day He entered into the synagogue, and taught.

22 And they were astonished at His doctrine: for He taught them as one that had authority, and not as the scribes.

Luke 4:33—37.

33 ¶ And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice.

34 Saying, Let *us* alone; what have we to do with Thee, *Thou* Jesus of Nazareth? art Thou come to destroy us? I know Thee who Thou art; the Holy One of God.

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south-west more rugged peaks; further north the semicircular disposition of the mountain chain and the green shore-land, interposed between the hills and the ripples of the lake, combine to produce a picturesque effect." —*Keim's Jesus of Nazara, vol. 2, p. 360.*

The one thing that makes the Sea of Galilee sacred to every Christian heart is, not the great sea-fight, in which the water became like a sea of blood, but that Jesus loved this sea, and often taught on its shores, sailed on its waters, slept on its bosom, calmed its raging billows, and walked in the black darkness, on its angry waves.

"How pleasant to me thy deep blue wave,
O Sea of Galilee!
For the glorious one who came to save
Hath often stood by thee.

"Fair are the lakes in the land I love,
Where pine and heather grow,
But thou hast loveliness above
What nature can bestow.

"It is not that the wild gazelle
Comes down to drink thy tide,
But He that was pierced to save from hell
Oft wandered by thy side.

"Graceful around thee the mountains meet,
Thou calm reposing sea;
But, ah! far more, the beautiful feet
Of Jesus walked o'er thee." —M. Cheyne.

23 And there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, Let *us* alone; what have we to do with Thee, Thou Jesus of Nazareth? art Thou come to destroy us? I know Thee who Thou art, the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine *is* this? for with authority commandeth He even the unclean spirits, and they do obey Him.

28 And immediately his fame spread abroad throughout all the region round about Galilee.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word *is* this! for with authority and power He commandeth the unclean spirits, and they come out.

37 And the fame of Him went out into every place of the country round about.

VISITS TO THE SEA OF GALILEE.

		Sections.
1.	Called four fishermen to follow Him	40
2.	Preached in Peter's boat	66
3.	Taught the multitude	70
4.	Healed many and cast out devils	75
5.	Delivered parables in a boat	99
6.	Sailed across the sea from north-west to south-east	116, 117
7.	Sailed across the sea from south-east to north-west	119
8.	Sailed across the sea from west to east	138, 139
9.	Walked and sailed across the sea east to west	140, 142
10.	Sailed across the sea south-west to north-west	151–153
11.	Sailed across the sea west to north-east	155
12.	Performed a fishing miracle and dined on the shore	354

SEC. 42. *Peter's Mother-in-law Cured of a Fever.*

Matthew 8:14, 15.	Mark 1:29-31.	Luke 4:38, 39.
34. Peter's House. 14 ¶ AND when Jesus was come into Peter's house, He saw his wife's mother laid, and sick of a fever. 15 And He touched her hand, and the fever left her: and she arose, and ministered unto them.	29 ¶ AND forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. 30 But Simon's wife's mother lay sick of a fever, and anon they tell Him of her. 31 And He came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.	38 ¶ AND He arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought Him for her. 39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

HEALING MANY SICK, AND CASTING OUT MANY DEVILS.

16 When the even was come, they brought unto Him many that were possessed with devils: and He cast out the spirits with *His* word, and healed all that were sick: **35. Peter's House.** 17 That it might be fulfilled which was spoken by Esaias the prophet, saying, **Himself took our infirmities, and bare *our* sicknesses.** (Isai. 53:4.)	32 And at even, when the sun did set, they brought unto Him all that were diseased, and them that were possessed with devils. 33 And all the city was gathered together at the door. 34 And He healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew Him.	40 Now when the sun was setting, all they that had any sick with divers diseases brought them unto Him; and He laid His hands on every one of them, and healed them. 41 And devils also came out of many, crying out and saying, Thou art Christ the Son of God. And He rebuking *them* suffered them not to speak: for they knew that He was Christ.

SEC. 43. *Jesus at Secret Prayer.*

Matthew.	Mark 1:35—38.	Luke 4:42, 43.
	36. Solitary Place. 35 ¶ AND in the morning, rising up[a] a great while before day, He went out, and departed into a solitary place, and there prayed. 36 And Simon and they that were with him followed after Him. 37 And when they had found Him, they said unto Him, All *men* seek for Thee. 38 And He said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.	42 ¶ AND when it was day, He departed and went into a desert place: and the [b]people sought Him, and came unto Him, and stayed Him, that He should not depart from them. 43 And He said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

SEC. 44. *Second Circuit in Galilee.*

Matthew 4:23—25.	Mark 1:39.	Luke 4:44.
23 AND Jesus went about all Galilee, teaching in their synogogues, and preaching the Gospel of the kingdom, and healing all manner of sickness and all manner	39 AND He preached in their synagogues throughout all Galilee, and cast out devils.	44 AND He preached in the synagogues of Galilee.

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[a] R. V. A great while before day, He rose up and.

[b] R. V. Multitudes.

of disease among the people.

24 And his fame went throughout all Syria: and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

25 And there followed Him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judea, and *from* beyond Jordan.

INAUGURAL SERMON.

SEC. 45. *The Nine Beatitudes.*

Matthew 5:1—12.

AND seeing the multitudes, He went up into a mountain: **37. Mt. Hattin.]** and when He was set, His disciples came unto Him:

2 And He opened His mouth, and taught them, saying,

ON SECS. 45 to 65. HISTORICAL ADDITION.

For the present we assume that the sermon recorded in the fifth, sixth, and seventh chapters of Matthew is not the one recorded in Luke 6:17—49. Taking this position, we must give Matthew the credit of recording the Savior's first lengthy discourse concerning which we have knowledge. We regard this sermon as the most important one that ever fell from the

3 ¶ Blessed *are* the poor in spirit: for theirs is the kingdom of heaven.

4 Blessed *are* they that mourn: for they shall be comforted.

5 Blessed *are* the meek: for they shall inherit the earth.

6 Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed *are* the merciful: for they shall obtain mercy.

8 Blessed *are* the pure in heart: for they shall see God.

9 Blessed *are* the peacemakers: for they shall be called the children of God.

10 Blessed *are* they which are [a]persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for My sake.

12 Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

SEC. 46. *Influence of the New Church.*

Matthew 5:13—16.

13 ¶ YE are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

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lips of Christ. It is the most important because it contains the first and fullest statement of the nature and principles of the kingdom of Jesus Christ. In this sermon Jesus crystallizes the Law, and tears from it the many appendages made to it by the Scribes and Pharisees.

Dr. Geikie, in speaking of this sermon, says: "He began what is to us the Magna Charta of our faith, and to the hearers must have been the formal inauguration of the new kingdom of God." (Vol. 2, p. 52.)

We no longer regard the sermon recorded in Luke 6:20—49 as a brief report of the lengthy sermon recorded in the fifth, sixth, and seventh chap-

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[a] R. V. That have been persecuted.

14 Ye are the light of the world. A city that is set on a hill can not be hid.

15 Neither do men light a [a]candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

SEC. 47. *Christ the Fulfillment of the Law.*

17 ¶ THINK not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

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ters of Matthew. They were evidently different sermons—given at different places—at different times—largely for different objects—and were preceded and succeeded by different circumstances and events.

DIFFERENT PLACES.

As early as the days of the Crusaders, Mount Hattin ("Horns of Hattin"), two horn-like heights in the shape of a saddle, was selected as the memorable spot where Jesus preached the renowned sermon familiarly known as the Sermon on the Mount. "This mountain, or hill—for it only rises sixty feet above the plain—is that known to pilgrims as the Mount of the Beatitudes, the supposed scene of the Sermon on the Mount. It was, in all probability, suggested first to the Crusaders by its remarkable situation. But that situation so strikingly coincides with the intimations of the Gospel narrative as almost to force the inference that in this instance the eyes of those who selected the spot were for once rightly directed."[b]

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[a] See sections 111, 195, 217.

[b] Stanley's Sinai and Palestine, pp. 360, 361 (2d ed. 368, 369).

20 For I say unto you, that except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Sec. 48. *Anger and Murder.*

21 ¶ Ye have heard that it was said by them of old time, **Thou shalt not kill**; and whosoever shall kill shall be in danger of the judgment: (Ex. 20:13. Deut. 5:17.)

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell [a]fire.

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

This sacred mountain is about four miles west, and a little north of Tiberias. (See the map in front of this book.)

Matthew's sermon was delivered on a mountain, and we assume Mount Hattin. On this occasion Jesus did not begin to preach until he had gone up on to the mountain and sat down; and not then, until after His disciples had come to Him. (Matt. 5:1, 2.) Luke's sermon was delivered in a plain, or level place. On this occasion Jesus did not begin to preach until He had come down from the mountain, and had healed many diseases and cast out many devils. (Luke 6:17—19.) The entire sermon recorded by Matthew was delivered while Jesus sat on the mountain. (Matt. 5:1, and 8:1.) While that recorded by Luke was delivered as Jesus stood on a

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[a] See sections 163, 165.

[a] "Hell Fire."—"Gehenna is the word here translated 'hell fire.' It was originally Gē bene Hinnom, the valley of the sons of Hinnom, under the south walls of Jerusalem. Children were burned alive there to Moloch till the days of King Josiah. (2 Kings 23:10.) The howling of the infants and the foul idolatry made it the symbol of hell, and this was strengthened by its being afterwards used as the place where the refuse of the temple sacrifices was burned up continually in a fire that was never quenched." *Geikie, vol. 2, p. 616.*

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

SEC. 49. *Adultery and Divorce.*

27 ¶ YE have heard that it was said by them of old time, **Thou shalt not commit adultery:**

28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

30 And if thy right hand [a]offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

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level place. (Luke 6:17.) In preaching this sermon, Jesus "lifted up His eyes on His disciples" (Apostles). (Luke 6:20.) This He would naturally do; for, in coming down the mountain, the Apostles followed Him, and paused before reaching the level place where Jesus stood, and were therefore on higher ground than their Master. In the sermon recorded by Matthew, Jesus did not lift up His eyes on His disciples; for, on that occasion, they were evidently below Him.

We assume that the sermon recorded by Matthew was preached on Mount

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[a] R. V. Causeth thee to stumble.

31 It hath been said, **Whosoever shall put away his wife, let him give her a writing of divorcement:** (Deut. 24:1.)

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit [a]adultery; and whosoever shall marry her that is divorced committeth adultery.

SEC. 50. *Taking Oaths.*

33 ¶ AGAIN, ye have heard that it hath been said by them of old time, **Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:** (Lev. 19:12; Num. 30:2.)

34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35 Nor by the earth; for it is His footstool: neither by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

SEC. 51. *Law of Retaliation.*

38 ¶ YE have heard that it hath been said, **An eye for an eye, and a tooth for a tooth:** (Ex. 21:24; Lev. 24:20; Deut. 19:21.)

Hattin, but contend that Luke's was not delivered there or thereabouts. In the afternoon, on the day before preaching Luke's sermon, Jesus was preaching and healing, and casting out devils by the Sea of Galilee. (See Mark 3:7—11, in sections 74, 75.) In the evening Jesus signified to His disciples His intention to spend the night in prayer, on a mountain near by, and commanded them that they should not tell the multitude where He had gone. (Mark 3:12, in section 75.) Jesus must have told the Apostles which mountain He was going to, to pray; for, otherwise, they could not have made Him known to the people. Jesus must have told the Apostles

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[a] Maketh her an adulteress.

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloak also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

SEC. 52. *Law of Love.*

43 ¶ YE have heard that it hath been said, **Thou shalt love thy neighbor**, and hate thine enemy: (Lev. 19:18.)

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven; for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more *than others?* do not even the publicans so?

48 Be ye therefore [a]perfect, even as your Father which is in heaven is perfect.

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the very mountain to which He was going; because they did not go with Him to the mountain, but seem to have known just where to find Him early next morning. (Luke 6:12, 13, in sections 76, 77.) The Gospel narratives point unmistakably, not to Mount Hattin, but to a mountain hard by Capernaum, as the place where Luke's sermon was delivered. There is not the slightest probability that Jesus, after teaching all day, would go from the Sea of Galilee, near Capernaum, to Mount Hattin, a distance of at least six miles, to pray. (See the map in front of this book.) Moreover, if Jesus had gone to Mount Hattin to pray, there would not

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[a] R. V. Ye therefore shall be perfect.

SEC. 53. *Almsgiving and Praying.*

Matthew 6:1—4.

TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father which seeth in secret Himself shall reward thee openly.

SEC. 54. *Secret Prayer and Open Reward.*

5 ¶ AND when thou prayest, thou shalt not be as the hypocrites *are:* for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is

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have been such a vast concourse of people about Him so early in the morning. (See the location of Hattin on the map.) On the other hand, assuming that Jesus went from the sea onto a mountain hard by Capernaum, and that the disciples, who were not yet Apostles, did not keep the Savior's whereabouts a secret (for they could not), we can easily see how a vast concourse of people could go out to Him from Capernaum at the early dawn—go out to Him, led by those whom He had told where He would be in the early morn. This is what is meant by Jesus' calling unto Him His disciples. (Luke 6:13, section 77.)

First, we have the arrival of the Savior's innermost circle of disciples at the mountain, perhaps while He was still engaged in communion with His God and their God, concerning them. When he saw them, He called them to Him, for they could not approach while He was praying. From in secret; and thy Father which seeth in secret shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the [a]heathen *do:* for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask Him.

Sec. 55. *The Model Prayer.*

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be Thy name.[b]

10 Thy kingdom come. Thy will be done [c]in earth, as *it is* in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, [d]as we forgive our debtors.

13 And [e]lead us not into temptation, but deliver us from [f]evil: For Thine is the kingdom, and the power, and the glory, for ever. Amen.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

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them He called twelve, one by one, to be seated near Him in a semicircle, and then, as the morning sun was casting his golden rays upon the [g]dewy locks of its Creator, Jesus ordained them with a ceremony unknown to us, but never to be forgotten by them. About this time, a vast concourse of people gather at the foot of the mountain, and Jesus descends to them, followed first and closest by His newly ordained Apostles, and by many other disciples who had come to the mountain in the early morning and had witnessed the Apostles' ordination. On meeting the multitude in the

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[a] R. V. Gentiles do.
[b] Repeated in section 189.
[c] As in heaven, so on earth.
[d] As we also have forgiven our debtors.
[e] Bring.
[f] The evil one.
[g] Solomon's Song 5:2.

SEC. 56. *Fasting and Anointing.*

16 ¶ MOREOVER when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

SEC. 57. *Treasures in Heaven.*

19 ¶ LAY not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

SEC. 58. *The Light of the Body.*

22 THE light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness!

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plain, Jesus stands and cures all the sick and the demoniacs whom they had brought, and then, in the presence of that spell-bound and enamored throng, "He lifted up His eyes on his disciples" (now Apostles) and delivered unto them those golden precepts of His newly-inaugurated kingdom. Thus occurred one of the sublimest and most important events known to Gospel history—an event Matthew tells us nothing of, but could not have failed to tell us if the calling and ordination of the Apostles had occurred when Jesus preached the Sermon on the Mount.

SEC. 59. *God's Providence Over Believers.*

24 ¶ No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and mammon.

25 Therefore I say unto you, [a]Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take [b]ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall He* not much more *clothe* you, O ye of little faith?

DIFFERENT TIMES.

Matthew's sermon was delivered as the Savior was returning from His second circuit in Galilee, but before He had returned to Capernaum (See comment at the close of section 44), while Luke's sermon was delivered at the close of the Savior's fourth circuit. (See sections 83-85.) This sermon was delivered the next day, or the next day but one, after Jesus had healed the withered hand on the Sabbath day in Capernaum, and surely on the next day after Jesus had healed so many and cast out so many evil spirits at the Sea of Galilee. Luke's sermon, therefore, was delivered on Monday morning or Tuesday morning.

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[a] R. V. Be not anxious for your life.
[b] R. V. Are ye anxious concerning.

31 Therefore take [a]no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.

34 Take [b]therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

SEC. 60. *Judging. The Mote and Beam.*

Matthew 7:1—6.

JUDGE not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3 And why beholdest thou the [c]mote that is in thy broth-

ON SECS. 45-65. DIFFERENT OBJECTS.

In the sermon recorded by Matthew, Jesus desired to accomplish specially two things. First, to convince the Jewish disciples that He had not come to destroy the Law of Moses, or to contradict the prophets, but that He had come to develop the former, and to fulfill the predictions of the latter. To take any other position would have been to defeat Himself on the very spot; for He knew full well that the Jews would not receive Him or His teaching unless he came to them along the line of the Law of Moses and of the prophets. (See Matthew 5:17—48, in sections 47—52.)

Secondly, to teach the Jews that the standard of Christian perfection set up by the Scribes and Pharisees would in no wise meet the great demand er's eye, but considerest not the beam that is in thine own eye?

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[a] R. V. Be not therefore anxious.

[b] R. V. Be not anxious for the morrow; for the morrow will be anxious for itself.

[c] Repeated in section 82.

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

SEC. 61. *Answers to Prayer.*

7 ¶ ASK, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

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of His spiritual kingdom. In fact, Matthew's sermon, from 5:20 to the close, is a severe criticism on the theology of His day. Neither of the above thoughts are prominent in Luke's sermon.

The quotations from the Old Testament, recorded in Matt. 5:17—48 are wholly omitted by Luke, as are the Scribes and Pharisees. The special object of Luke's sermon was to re-indoctrinate the newly ordained Apostles, and to give them loftier conceptions of the new Christian life. I say re-indoctrinate, because they doubtless heard the Sermon on the Mount.

SEC. 62. *Christ's Gate.*

13 ¶ ENTER ye in at the [a]strait [b]gate: for wide *is* the gate, and broad *is* the way that leadeth to destruction, and many there be which go in thereat:

14 Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

SEC. 63. *False Prophets. Good Tree.*

15 ¶ BEWARE of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree can not bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down and cast into the fire.

20 Wherefore by their fruits ye shall know them.

PRECEDED AND SUCCEEDED BY DIFFERENT EVENTS.

Matthew's sermon was preceded by a circuit in Galilee which had gathered together a multitude of people. (See Matt. 4:23—25, and 5:1, in sections 44, 45.)

Luke's sermon was preceded by the Savior's withdrawing from the multitude, by an all-night prayer, and by the calling and ordination of the Apostles. Matthew's sermon was succeeded by a visit to the sea, by the healing of a leper, and by a journey into the wilderness prior to the Savior's return to Capernaum. (See sections 66—69.) Luke's sermon was immediately succeeded by a return of the Savior to Capernaum. (See sections 83—85.)

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[a] R. V. For narrow is the gate, and straitened the way.

[b] See section 208.

Sec. 64. *Parable—The Two Houses.*

21 ¶ Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven.

22 Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in thy name have cast out devils? and in Thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity.

24 Therefore whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

"The sermon in St. Luke exhibits all the evidences of an original discourse, and of an uniform composition. Its topics are determinate, consistent, and natural, mutually connected together, and applicable to the case of the newly-ordained Apostles, as enforcing duties either eminently Christian in themselves, or in their primary relation peculiarly incumbent upon them. But there is no such leading idea, no such exclusive reference predominant in St. Matthew's, one purpose of which (though only to a certain extent, and for a limited portion of the whole) is to reinforce parts of the Decalogue, and therefore to characterize the Preacher more as that original and independent Lawgiver, promised by [a]Moses and expected by the Jews, than as the Master and Instructor of the Apostles. The beatitudes in St. Matthew, as far as the ninth, are all indirect. In St. Luke

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[a] Deut. 18:15—19.

Sec. 65. *Effect of The Sermon.*

28 ¶ And it came to pass, when Jesus had ended these sayings, the [a]people were astonished at His doctrine:

29 For He taught them as *one* having authority, and not as the scribes.

Matthew 8:1.

When He was come down from the mountain, great multitudes followed Him.

ON THE SEA OF GALILEE

Sec. 66. *First Miraculous Draught of Fishes.*

Luke 5:1—11.

And it came to pass, that, as the people pressed upon Him to hear[b] the word of God, He stood by the lake of Gennesaret, **[38. Sea of Galilee.**

2 And saw two [c]ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.

3 And He entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And He sat down, and taught the people out of the ship. **[39. Peter's boat.**

4 Now when He had left speaking, He said unto Simon,

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they are all direct, and immediately addressed to the disciples. The first three beatitudes of St. Luke must be literally understood of the really poor, the really hungry, the really mournful and disconsolate in this life, whereas it is equally clear that the same terms in St. Matthew are to be figuratively understood, of the poor in spirit, of the hungry and thirsty after righteousness, of the sorrow produced by repentance and the sense of sin." *Greswell, vol. 2, pp. 432, 433.*

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[a] R. V. Multitudes.

[b] R. V. And heard the word of God, that He was standing by the lake.

[c] R. V. Always translated *boat.* This the last notice of this change.

[40. **On Sea.** Launch out into the deep, and let down your nets for a draught.

5 And Simon answering said unto Him, Master, we have toiled all the night, and have taken nothing: nevertheless at Thy word I will let down the net.

6 And when they had this done, they inclosed a great multitude of fishes: and their net brake.[a]

ON SEC. 66. HISTORICAL ADDITION.

It is Luke alone who tells us of the Savior's second visit to the Sea of Galilee, of the people pressing upon Him to hear the word of God, of His first sermon from Peter's boat, and of the miraculous draught of fishes Peter caught at the conclusion of the sermon, at the command of the Lord. We heartily thank Luke for the little he has told us; but we would have thanked him infinitely more, had he given us the golden words which fell from the Savior's lips, as he sat in that tottering boat, and taught that motley, eager, breathless, waiting throng, which pressed hard upon the water's edge, and even far into it.

CHRONOLOGY.

Several harmonists have made Matthew 4:18–22 and Mark 1:16–20 identical with Luke 5:1–11. In other words, they make the calling of Peter, Andrew, James, and John to have occurred when Jesus preached from Peter's boat, as recorded in Luke 5:1–4. This is a serious error, in point of chronology; for it makes Matthew and Mark contradict Luke, a thing one should be very slow to do. That Matthew 4:18–22, and Mark 1:16–20 do not describe the events referred to in Luke 5:1–11 will appear from the following reasons:

1. When Jesus called the four fishermen to follow Him, He was evidently walking alone, hard by the Sea of Galilee. (Matt. 4:18.) When He went into Peter's boat to preach, he was being thronged by the multitude (Luke 5:1), which thronging was evidently the cause of His going into the boat. At this time He called no one to follow, for He already had too many followers. He could not teach.

2. When Jesus called the four fishermen, he gave a distinct call, first to Peter and Andrew at a certain point on the sea (Matt. 4:18–20); and also a distinct call to James and John at another point on the sea (Matt. 4:21, 22). In fact, when Jesus called Peter and Andrew, James and John seem to have been beyond speaking distance, and so far away that the Savior did not see the latter when He called the former. (Matt. 4:21.)

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[a] R. V. Nets were breaking.

7 And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of fishes which they had taken:

10 And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11 And when they had brought their ships [41. By Sea.
to land, they forsook all, and followed Him.

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3. Moreover, Jesus did not call the four fishermen to follow Him, at the close of the sermon in Peter's boat, for He had already called them, and they had been following Him, and thenceforth followed Him, all in obedience to the call He had before given them. It is true they went fishing, for which Jesus did not condemn them; but His impressive words, "From henceforth thou shalt catch men," falling on their ears and on their hearts, at the very close of that miraculous draught of fishes—these things, in connection with a vivid remembrance of their former call, gave them a gentle rebuke and brought them, as the sequel shows, hard by the Savior's side.

4. Further, when Jesus called the four fishermen, He found Peter and Andrew in a boat letting their net down in the sea; and James and John quite a distance from them in a boat with their father Zebedee, mending their nets. (Matt. 4:18–22.) When he went down to the sea, as referred to by Luke, He found two empty boats moored to the shore, and the fishermen washing their nets.

5. Again, when Jesus called the four fishermen, he did not go into a boat, but stood on the shore, and called them away from their boats and from fishing. When he went down to the sea and was thronged by the multitude, He went into Peter's boat, and called him into it, and put him to fishing, though somewhat against his will. The reader knows the result—Peter was upset, and thought he was going to sink his boat. (Luke 5:5–10.)

6. Lastly, but not least: The calling of the four fishermen was recently preceded by the Savior's first visit to Nazareth, and by His preaching repentance at Capernaum, and was succeeded by the healing of a demoniac in the synagogue in Capernaum. The preaching in Peter's boat was preceded by the sermon on the mount, as recorded by Matthew, and

FOLLOWED BY MULTITUDES.

Sec. 67. *A Leper's Faith and Devotion.*

Matthew 8:2—4.	Mark 1:40—44.	Luke 5:12—14.
42. In a City. 2 And, behold, there came a leper and worshiped Him, saying, Lord, if Thou wilt, Thou canst make me clean. 3 And Jesus put forth *His* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. 4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.	40 ¶ And there came a leper to Him, beseeching Him, and kneeling down to Him, and saying unto Him, If Thou wilt, Thou canst make me clean. 41 And Jesus, moved with compassion, put forth *His* hand, and touched him, and saith unto him, I will; be thou clean. 42 And as soon as He had spoken, immediately the leprosy departed from him, and he was cleansed. 43 And he straitly charged him, and forthwith sent him away; 44 And saith unto him, See thou say nothing to any man: but go	12 ¶ And it came to pass, when He was in a certain city, behold a man full of leprosy: who seeing Jesus fell on *his* face, and besought Him, saying, Lord, if Thou wilt, Thou canst make me clean. 13 And He put forth *His* hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him. 14 And He charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

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succeeded by the healing of a leper, and by a journey into the wilderness. (See Chronological Synopsis, sections 38–68.)

Dr. Edward Greswell, Europe's greatest chronologist, has a lengthy and able dissertation on the call of the four disciples, and the miraculous draught of fishes, to which the reader is referred. (Vol. 2, p. 383.) Greswell, Stroud, and Mimpris are in harmony with the views we have taken. Drs. Robinson, Thompson, Tischendorf, Andrews, Gardiner, Karl Wieseler, and Newcombe are against us.

thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

SEC. 68. *Healing in the Wilderness.*

Mark 1:45.	Luke 5:15, 16.
43. Wilderness. 45 BUT he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to Him from every quarter.	15 BUT so much the more went there a fame abroad of Him: and great multitudes came together to hear, and to be healed by Him of their infirmities. 16 And He withdrew Himself into the wilderness, and prayed.

A GREAT RUSH TO SEE THE SAVIOR.

SEC. 69. *Healing of the Palsied Man.*

Matt. 9:2—8.	Mark 2:1—12.	Luke 5:17—26.
	44. Peter's House. AND again He entered into Capernaum after *some* days; and it was noised that He was in the house. 2 And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and He preached the word unto them.	17 ¶ AND it came to pass on a certain day, as He was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was *present* to heal them. 18 And, behold, men brought in a bed a man

2 AND, behold, they brought to Him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy: Son, be of good cheer; thy sins be forgiven thee.

3 And, behold, certain of the scribes said within themselves, This *man* blasphemeth.

4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

5 For whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith He to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitudes saw *it*, they marveled, and glorified God, which had given such power unto men.

3 And they come unto Him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto Him for the press, they uncovered the roof where He was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith, He said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this *Man* thus speak blasphemies? who can forgive sins but God only?

8 And immediately when Jesus perceived in His spirit that they so reasoned within themselves, He said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsy, *Thy* sins be for-

which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before Him.

19 And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch into the midst before Jesus.

20 And when He saw their faith, He said unto him, Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

22 But when Jesus perceived their thoughts, He answering said unto them, What reason ye in your hearts?

23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of

given thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (He saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

man hath power upon earth to forgive sins, (He said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

SEC. 70. *The Calling of Matthew.*

Matthew 9:9.

9 ¶ AND as Jesus passed forth from thence, He saw a man, named Matthew, sitting at the receipt of custom: and He saith unto him, Follow Me. And he arose, and followed Him.

45. By Sea.

Mark 2:14, 13.

14 AND as He passed by, He saw Levi the *son* of Alpheus sitting at the receipt of custom, and said unto him, Follow Me. And he arose and followed Him.

13 ¶ And He went forth again by the sea side; and all the multitude resorted unto Him, and He taught them.

Luke 5:27, 28.

27 ¶ AND after these things, He went forth, and saw a publican, named Levi, sitting at the receipt of custom: and He said unto Him, Follow Me.

28 And he left all, rose up, and followed Him.

LEVI MATTHEW'S FEAST.

Sec 71. *Eating with Publicans and Sinners.*

Matthew 9:10—13.

46. Matthew's House.

10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with Him and His disciples.

11 And when the Pharisees saw *it,* they said unto His disciples, Why eateth your Master with publicans and sinners?

12 But when Jesus heard *that,* He said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what *that* meaneth, **I will have mercy, and not sacrifice:** for I am not come to call the righteous, but sinners to repentance. (Hos. 6:6.)

Mark 2:15—17.

15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and His disciples: for there were many, and they followed Him.

16 And when the scribes and Pharisees saw Him eat with publicans and sinners, they said unto His disciples, How is it that He eateth and drinketh with publicans and sinners?

17 When Jesus heard *it,* He saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

Luke 5:29—32.

29 And Levi made Him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

30 But their scribes and Pharisees murmured against His disciples, saying, Why do ye eat and drink with publicans and sinners?

31 And Jesus answering, said unto them, They that are whole need not a physician, but they that are sick.

32 I came not to call the righteous, but sinners to repentance.

SEC. 72. *A Question about Fasting.*

Matthew 9:14—17.	Mark 2:18—22.	Luke 5:33—39.
14 ¶ THEN came to Him the disciples of John, saying, Why do we and the Pharisees fast oft, but Thy disciples fast not?	18 ¶ AND the disciples of John and of the Pharisees used to fast: and they come and say unto Him, Why do the disciples of John and of the Pharisees fast, but Thy disciples fast not?	33 AND they said unto Him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but Thine eat and drink?
15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the Bridegroom is with them? but the days will come, when the Bridegroom shall be taken from them, and then shall they fast.	19 And Jesus said unto them, Can the children of the bridechamber fast, while the Bridegroom is with them? as long as they have the Bridegreom with them, they can not fast. 20 But the days will come, when the Bridegroom shall be taken away from them, and then shall they fast in those days.	34 And He said unto them, Can ye make the children of the bridechamber fast while the Bridegroom is with them? 35 But the days will come, when the Bridegroom shall be taken away from them, and then shall they fast in those days.

PARABLE OF NEW CLOTH AND NEW WINE.

16 No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.	21 No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.	36 And He spake also a parable unto them: No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.
17 Neither do men put new wine into old bottles: else the bottles	22 And no man putteth new wine into old bottles: else the new wine	

break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

37 And no man putteth new wine into old bottles: else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk old wine straightway desireth the new: for he saith, The old is better.

SEC. 73. *Proper Uses of the Sabbath.*

Matthew 12:1—8.

47. Corn-fields.

AT that time Jesus went on the Sabbath day through the corn; and His disciples were an hungered, and began to pluck the ears of corn, and to eat.

2 But when the Pharisees saw *it*, they said unto Him, Behold, Thy disciples do that which is not lawful to do upon the Sabbath day.

3 But He said unto them, Have ye not read what David did, when he was an hungered, and they that were with him;

Mark 2:23—28.

23 ¶ AND it came to pass, that He went through the corn fields on the Sabbath day; and His disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto Him, Behold, why do they on the Sabbath day that which is not lawful?

25 And He said unto them, Have ye never read what David did, when he had need, and was an hungered, he, and they that were with him?

Luke 6:1—5.

AND it came to pass on the second Sabbath after the first, that He went through the corn fields; and His disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the Sabbath days?

3 And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hun-

4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5 Or have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless?

6 But I say unto you, That in this place is *one* greater than the temple.

7 But if ye had known what *this* meaneth, **I will have mercy, and not sacrifice,** ye would not have condemned the guiltless. (Hosea 6:6.)

8 For the Son of man is Lord even of the Sabbath day.

26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

27 And He said unto them, The Sabbath was made for man, and not man for the Sabbath:

28 Therefore the Son of man is Lord also of the Sabbath.

gered, and they which were with him;

4 How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?

5 And He said unto them, That the Son of man is Lord also of the Sabbath.

SECOND SABBATH IN CAPERNAUM.

Sec. 74. *Healing the Withered Hand.*

Matthew 12:9—14.

9 ¶ And when he was departed thence, He went into their synagogue:

48. Synagogue.

Mark 3:1—6.

And He entered again into the synagogue; and there was a man there which had a withered hand.

Luke 6:6—11.

6 ¶ And it came to pass also on another Sabbath, that He entered into the synagogue and taught: and there

10 And, behold, there was a man which had *his* hand withered. And they asked Him, saying, Is it lawful to heal on the Sabbath days? that they might accuse Him.

11 And He said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift *it* out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days.

13 Then saith He to the man, Stretch forth thine hand. And he stretched *it* forth; and it was restored whole, like as the other.

14 ¶ Then the Pharisees went out, and held a council against Him, how they might destroy Him.

2 And they watched Him, whether He would heal him on the Sabbath day; that they might accuse Him.

3 And He saith unto the man which had the withered hand, Stand forth.

4 And He saith unto them, Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill? But they held their peace.

5 And when He had looked round about on them with anger, being grieved for the hardness of their hearts, He saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.

6 And the Pharisees went forth, and straightway took counsel with the Herodians against Him, how they might destroy Him.

was a man whose right hand was withered.

7 And the scribes and Pharisees watched Him, whether He would heal on the Sabbath day; that they might find an accusation against Him.

8 But He knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy *it?*

10 And looking round about upon them all, He said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness; and communed one with another what they might do to Jesus.

A GREAT RUSH AT THE SEA.

SEC. 75. *Synopsis of Healing.*

Matthew 12:15—21.

15 BUT when Jesus knew *it*, He withdrew Himself from thence: and great multitudes followed Him, and He healed them all;

Mark 3:7—12.

7 ¶ BUT Jesus withdrew Himself with His disciples **[49. By the Sea.** to the sea: and a great multitude from Galilee followed Him, and from Judea,

8 And from Jerusalem, and from Idumea, and *from* beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things He did, came unto Him.

9 And He spake to His disciples, that a small ship should wait on Him because of the multitude, lest they should throng Him.

10 For He had healed many; insomuch that they pressed upon Him for to touch Him, as many as had plagues.

11 And unclean spirits, when they saw Him, fell down before Him, and cried, saying, Thou art the Son of God.

ON SEC. 75. HISTORICAL OMISSION.

At Matthew 12:21 the Evangelist has made a very remarkable omission. He takes the Savior from the synagogue in Capernaum, down to the Sea of Galilee, followed by great multitudes; and tells us that He healed all who were sick, and that a prophecy of Isaiah was therein fulfilled. But the Savior's all-night prayer on the mountain, the calling and ordination of the Apostles, the healings in the plain, the sermon that followed, the great enthusiasm of the multitude, the great rush at a private house, and the great anxiety of Jesus' friends about Him, are not mentioned. (See Chronological Synopsis, sections 76–84.)

A PROPHECY FULFILLED.

16 And charged them that they should not make Him known:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

18 **Behold My Servant, whom I have chosen; My Beloved, in whom My soul is well pleased: I will put My Spirit upon Him, and He shall shew judgment to the Gentiles.**

19 **He shall not strive, nor cry; neither shall any man hear His voice in the streets.**

20 **A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory.**

21 **And in His name shall the Gentiles trust.** (Isa. 42:1, 2, 3, 6.)

12 And He straitly charged them that they should not make Him known.

CHRONOLOGY.

The chronological order of events, from sections 75 to 84, is given, first by Mark, then by Luke, then by Mark and Luke, then by Luke, then by Mark. Matthew leaves Jesus at the Sea of Galilee; Mark takes Him from the sea up into a mountain; Luke has Him pray all night; Mark and Luke have Him call and ordain the Apostles; Luke has Him call them at daylight; Luke alone takes the Savior down into the plain, and has him heal many, and preach the Apostles' ordination sermon; Mark alone takes the Savior into a private house to eat, at the conclusion of the sermon. He alone tells us how the people thronged about that house, so that the Savior found no time to eat, and that His friends thought Him to be beside Himself. Thus it is, by reference first to one Evangelist and then to another, that we are helped to follow the true order of events.

THE GREAT DAY OF ORDINATION.

SEC. 76. *All Night in Prayer to God.*

Luke 6 : 12.

12 ¶ AND it came to pass in those days, that He went out **50. Mountain.]** into a [a]mountain to pray, and continued all night in prayer to God.

SEC. 77. *Call and Ordination of the Apostles.*

Mark 3 : 13—19.

13 ¶ AND He goeth up into a mountain, and calleth *unto Him* whom He would : and they came unto Him.

14 And He ordained twelve, that they should be with Him, and that He might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils:

16 And Simon he surnamed Peter;

Luke 6 : 13—16.

13 AND when it was day, He called *unto Him* His disciples: and of them He chose twelve, whom also He named Apostles;

14 Simon, (whom He also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James

ON SEC. 77. HISTORICAL OMISSION.

Mark tells us that the Savior went up into a mountain, called unto Him twelve men, and ordained them for the specific purpose of preaching the Gospel; but tells us nothing of the all-night prayer that preceded the calling, nothing of the time in the day when the twelve were called, and nothing of the sermon that followed the ordination. In fact, he omits the greater portion of the Savior's discourses. The most notable instance is the complete omission of the sermon on the mount, recorded in the fifth, sixth, and seventh chapters of Matthew. This great omission of 111 verses may have been made because Mark knew that Matthew had given a full account of the sermon. Concerning the relation of Mark's Gospel to that of Matthew, the learned [1]Greswell makes the following remarks: "Closely

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[a] R. V. The mountain.

[1] *Greswell, vol. 1, pp. 30, 31, 32.*

17 And James the *son* of Zebedee, and John the brother of James; and He surnamed them Boanerges, which is, the sons of thunder:

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alpheus, and Thaddeus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed Him.

the *son* of Alpheus, and Simon called Zelotes,

17 And Judas *the brother* of James, and Judas Iscariot, which also was the traitor.

SEC. 78. *Healing the Sick and Casting Out Devils.*

Luke 6:17—19.

17 ¶ And He came down with them, and [a]stood in the
51. Level place.] plain, and the company of His disciples,

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as St. Mark adheres to St. Matthew, one object is still kept in view by him throughout, viz.: to rectify his historical transpositions; to ascertain what he had left indefinite; and to fill up his numerous circumstantial omissions. But his most regular omissions are in the account of our Savior's discourses, in which a Gospel, composed as His was, for the instruction of Gentile converts, and especially in the account of our Lord's moral discourses, it was, *a priori*, to be expected would have been the most full. There are numerous occasions upon which he specified the fact that our Savior taught the people; there is not one, if we except the teaching in parables, which was itself a deviation from the ordinary mode of his teaching, upon which he specifies what was taught. On two occasions, a comparison, first with St. Matthew, and again with St. Luke, will show that unless he had purposely avoided it, the course of the narrative alone must have led him to give, more or less in detail, an account of instances of teaching more solemn and more instructive than usual, which were the two sermons from the mount, one at the close of the first circuit of Galilee, the other at the ordination of the Apostles." For an illustration of Mark's omissions of Christ's discourses, which were recorded by Matthew, see Chronological Synopsis, sections 45, 77, 87, 128, 129, 130, 271.

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[a] On a level place.

and a great [a]multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear Him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude sought to touch Him: for there went virtue out of Him, and healed *them* all.

SEC. 79. *The Four Beatitudes.*

Luke 6:20—23.

20 ¶ AND He lifted up His eyes on His disciples, and said, Blessed *be ye* poor: for yours is the kingdom of God.

21 Blessed *are ye* that hunger now: for ye shall be filled. Blessed *are ye* that weep now: for ye shall laugh.

22 Blessed are ye, when men shall hate you, and when they shall separate you *from their company,* and shall reproach *you,* and cast out your name as evil, for the Son of man's sake.

23 Rejoice ye in that day, and leap for joy: for, behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets.

SEC. 80. *The Four Woes.*

24 ¶ BUT woe unto you that are rich! for ye have received your consolation.

25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

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[a] R. V. A great multitude of His disciples.

SEC. 81. *The Christian Law of Love.*

27 ¶ BUT I say unto you which hear, Love your enemies, do good to them which hate you,

28 Bless them that curse you, and pray for them which despitefully use you.

29 And unto him that smiteth thee on the *one* cheek offer also the other; and him that taketh away thy cloak forbid not *to take thy* coat also.

30 Give to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again.

31 And as ye would that men should do to you, do ye also to them likewise.

32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for He is kind unto the unthankful and *to* the evil.

36 Be ye therefore merciful, as your Father also is merciful.

SEC. 82. *Christian Law of Judging and Giving.*

Luke 6:37—42.

37 ¶ JUDGE not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall

men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

39 And He spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

40 The disciple is not above his master: but every one that is perfect shall be as his master.

41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

SEC. 83. *How to Know a Good Tree.*

43 ¶ FOR a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil

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ON SEC. 82.

39. "CAN THE BLIND," etc. This is the earliest mention of the term parable in the Gospels; yet Jesus had spoken parabolically, and actually used parables, before this. (See the word parable in the Analytical Index.)

"PARABLE, to set side by side for the purpose of comparison. A parable, therefore, is literally a placing beside; a comparison; a similitude; an illustration; an illustration of one subject by another. The juxtaposition of two things, differing in most points, but agreeing in some, is sufficient to bring the comparison thus produced within the etymology of the word." *Cyclopedia of Biblical Literature, McClintock and Strong.*

The list of parables in the index is arranged according to the above definition of the term parable. The list is not perfect.

treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 ¶ And why call ye Me, Lord, Lord, and do not the things which I say?

47 Whosoever cometh to Me, and heareth My sayings, and doeth them, I will show you to whom he is like:

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

SEC. 84. *Anxiety of Jesus' Friends.*

Mark 3:19—21.

52. **In a House.]** AND they went into an house.

20 ¶ And the multitude cometh together again, so that they could not so much as eat bread.

21 And when His friends heard *of it*, they went out to lay hold on Him: for they said, He is beside Himself.

ON SEC. 84. HISTORICAL OMISSION.

In chapter 2, between verses 21 and 22, Mark makes another extensive omission. He passes over the healing of the nobleman's son, raising of the widow's son at Nain, the Baptist's last message to Jesus, and His eulogy upon the Baptist, the condemnation of the Galilean cities, Christ's great invitation, the anointing of Jesus' feet by a penitent woman, and the healing of a blind-and-dumb demoniac. (See Chronological Synopsis, sections 85 to 94.

MET BY THE CENTURION.

SEC. 85. *The Palsied Servant: Great Faith.*

Matthew 8:5—13.

5 ¶ AND when Jesus was entered **53. Capernaum.]** into Capernaum, there came unto Him a centurion, beseeching Him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that Thou shouldst come under my roof: but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth;

Luke 7:1—10.

Now when He had ended all His sayings in the audience of the people, He entered into Capernaum.

2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto Him the elders of the Jews, beseeching Him that He would come and heal his servant.

4 And when they came to Jesus, they besought Him instantly, saying, That he was worthy for whom He should do this:

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them.

ON SEC. 85. CHRONOLOGY.

Luke gives us special notes of time, from the Savior's all-night prayer until the close of his visit to Nain. He alone tells us the Savior went next to Capernaum after the ordination sermon, and that it was at that time the centurion's servant was healed. Matthew records this event too early; and the event that follows this event in his Gospel is recorded entirely too late. Matthew 8:5—13 should immediately precede chapter 11:2. Luke alone tells us that Jesus went to Nain, and that it was the day after He healed the centurion's servant, two days after the all-night prayer, one day after the ordination sermon. Matthew tells us much concerning the Savior's works at Nain, but by his Gospel we should never know where said works were performed (See Chronological Synopsis, sections 76—50.)

On the irregularities of Matthew's Gospel, see Greswell, vol. 1, sections 194—238.

and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

10 When Jesus heard *it*, He marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

54. Capernaum.] 13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the selfsame hour.

And when He was now not far from the house, the centurion sent friends to Him, saying unto Him, Lord, trouble not Thyself: for I am not worthy that Thou shouldst enter under my roof:

7 Wherefore neither thought I myself worthy to come unto Thee: but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

9 When Jesus heard these things, He marvelled at him, and turned Him about, and said unto the people that followed Him, I say unto you, I have not found so great faith, no, not in Israel.

[**55. Peter's House.** 10 And they that were sent, returning to the house, found the servant whole that had been sick.

Sec. 86. *Raising of the Widow's Son.*

Luke 7:11—17.

11 ¶And it came to pass the day after, that He went into a city called Nain; and many of His disciples went with Him, and much people.

56. Near Nain.] 12 Now when He came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, He had compassion on her, and said unto her, Weep not.

14 And He came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise.

15 And he that was dead sat up, and began to speak. And He delivered him to his mother.

16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited His people.

17 And this rumor of Him went forth throughout all Judea, and throughout all the region round about.

A MESSAGE FROM THE PRISON OF MACHÆRUS.

Sec. 87. *John's Last Message to Jesus.*

Matthew 11:2—6.

2 Now when John had heard in **57. Nain.]** the prison the works of Christ, he sent two of his disciples,

5 And said unto Him, Art Thou He that should come, or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them.

6 And blessed is *he*, whosoever shall not be offended in Me.

Luke 7:18—23.

18 ¶ And the disciples of John shewed him of all these things.

19 And John calling *unto him* two of his disciples sent *them* to Jesus, saying, Art Thou He that should come? or look we for another?

20 When the men were come unto Him, they said, John Baptist hath sent us unto Thee, saying, Art Thou He that should come? or look we for another?

21 And in that same hour He cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* [a]blind He gave sight.

22 Then Jesus answering said

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[a] Sections 94, 122, 152, 156, 176, 244, 245.

unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached.

23 And blessed is *he,* whosoever shall not be offended in Me.

Sec. 88. *Christ's Eulogy on John the Baptist.*

Matthew 11:7—19.

7 ¶ And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is *he,* of whom it is written, **Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee.** (Mal. 3:1.)

11 Verily, I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

12 And from the days of John the

Luke 7:24—35.

24 ¶ And when the messengers of John were departed, He began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This is *he,* of whom it is written, **Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee.** (Mal. 3:1.)

28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

13 For all the prophets and the law prophesied until John.

14 And if ye will receive *it*, this is Elias, which was for to come.

15 He that hath ears to hear, let him hear.

16 But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

19 The Son of man came eating and drinking. and they say, Behold a man gluttonous, and a winebibber, and a friend of publicans and sinners. But wisdom is justified of her children.

29 And all the people that heard *Him*, and the publicans, justified God, being baptized with the baptism of John.

30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

31 And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the market place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners!

35 But wisdom is justified of all her children.

SEC. 89. *Galilean Cities Condemned.*

Matthew 11:20—24.

20 ¶ THEN began He to upbraid the cities wherein most of His mighty works were done, because they repented not:

21 Woe unto thee, [a]Chorazin! woe unto thee, Bethsaida!

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[a] See section 183.

for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

SEC. 90. *Christ's Joy.*

25 ¶ AT that time Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father: for so it seemed good in Thy sight.

27 All things are delivered unto Me of My Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *Him*.

SEC. 91. *Christ's Great Invitation.*

28 ¶ COME unto Me, all *ye* that labor and are heavy laden, and I will give you rest.

29 Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For My yoke *is* easy, and My burden is light.

IN A PHARISEE'S HOUSE.

Sec. 92. *Jesus Anointed by a Penitent Woman.*

Luke 7:36—50.

36 ¶And one of the Pharisees desired Him that He would eat with him. And he went into the Pharisee's house, and sat down to meat. **[58. Nain.**

37 And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38 And stood at His feet behind *Him* weeping, and began to wash His feet with tears, and did wipe *them* with the hairs of her head, and kissed His feet, and [a]anointed *them* with the ointment.

39 Now when the Pharisee which had bidden Him saw *it*, he spake within himself, saying, This Man, if He were a prophet, would have known who and what manner of woman *this is* that toucheth Him: for she is a sinner.

40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And He turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest Me no water for My feet: but she hath washed My feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest Me no kiss: but this woman since the time I came in hath not ceased to kiss My feet.

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[a] See sections 249, 280.

46 My head with oil thou didst not anoint: but this woman hath anointed My feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

48 And He said unto her, Thy sins are forgiven.

49 And they that sat at meat with Him began to say within themselves, Who is This that forgiveth sins also?

50 And He said to the woman, Thy faith hath saved thee; go in peace.

SEC. 93. *General Synopsis of Christ's Ministry.*

Luke 8:1—3.

AND it came to pass afterward, that He went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve *were* with Him,

2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered to Him of their substance.

THE BLASPHEMOUS CHARGE.

SEC. 94. *Healing a Blind-and-Dumb Demoniac.*

Matthew 12:22, 23.

22 ¶ THEN was brought unto Him one possessed with a **59. Peter's House.]** devil, blind, and dumb: and He healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is not this the Son of David?

A BLASPHEMOUS CHARGE.

Matthew 12:24—30.

24 But when the Pharisees heard *it,* they said, This *fellow* doth not cast out devils, but by [a]Beelzebub the prince of devils.

25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad.

Mark 3:22—27.

22 And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth He out devils.

23 And He called them *unto Him,* and said unto them in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom can not stand.

25 And if a house be divided against itself, that house can not stand.

26 And if Satan rise up against himself, and be divided, he can not stand, but hath an end.

27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

Sec. 95. *Blasphemy Against the Holy Ghost.*

Matthew 12:31—37.

31 ¶ Wherefore I say unto you, All manner of sin and blasphemy

Mark 3:28—30.

28 ¶ Verily I say unto you, All sins shall be forgiven unto the sons

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[a] See section 191.

shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

of men, and blasphemies wherewith soever they shall blaspheme:

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

30 Because they said, He hath an unclean spirit.

SEC. 96. *Seeking a Sign.*

Matthew 12:38—42.

38 ¶ THEN certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from Thee.

39 But He answered and said unto them, An evil and

adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

SEC. 97. *Return of the Unclean Spirit.*

Matthew 12:43—45.

43 ¶ WHEN the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.

SEC. 98. *Christ's Mother and Brethren.*

Matthew 12:46—50.	Mark 3:31—35.
46 ¶ WHILE He yet talked to the people, behold, *His* mother and His brethren stood without, desiring to speak with Him.	31 ¶ THERE came then His brethren and His mother, and standing without, sent unto Him, calling Him.
47 Then one said unto Him, Be-	32 And the multitude sat about Him, and they said unto Him, Be-

hold, Thy [a]mother and Thy brethren stand without, desiring to speak with Thee.

48 But He answered and said unto him that told Him, Who is My mother? and who are My brethren?

49 And He stretched forth His hand toward His disciples, and said, Behold My mother and My brethren!

50 For whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother.

hold, Thy mother and Thy brethren without seek for Thee.

33 And He answered them, saying, Who is My mother, or My brethren?

34 And He looked round about on them which sat about Him, and said, Behold My mother and My brethren!

35 For whosoever shall do the will of God, the same is My brother, and My sister, and mother.

GREAT DAY OF PARABLES.

Sec. 99. *Parable of the Sower.*

Matthew 13:1—9.

The same day went **60. By Sea.]** Jesus out of the house, and sat by the sea side.

2 And great multitudes were gathered together unto Him, so that **61. On Sea.]** He went into a ship, and sat; and the whole multitude stood on the shore.

3 And He spake many things unto them in parables, saying, Behold, a sower went forth to sow;

4 And when he sowed, some *seeds* fell by the way

Mark 4:1—9.

And He began again to teach by the sea side: and there was gathered unto Him a great multitude, so that He entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things by parables, and said unto them in His doctrine,

3 Hearken; behold, there went out a sower to sow:

4 And it came to pass,

Luke 8:4—8.

4 ¶ And when much people were gathered together, and were come to Him out of every city, He spake by a parable:

5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

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[a] See section 114.

side, and the fowls came and devoured them up.

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up, and choked them.

8 But other fell into good ground, and

as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; and because it had no root it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on

7 And some fell among thorns; and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when He had said these things, He cried, He that hath ears to hear, let him hear.

On Sec. 99.

1. "By the Sea-side." This, it need hardly be said, was the Sea of Galilee. Stanley, in his "Sinai and Palestine," describes a spot upon the shores of this lake, which we may well conceive to have been such as that which Jesus looked upon, as He sat in the boat and taught the people on the shore. In this one spot, he says, was seen at once every detail of the great parable of the Sower. "There was the undulating cornfield descending to the water's edge. There was the *trodden pathway* running through the midst of it, with no fence or hedge to prevent the seed from falling here and there on either side of it, or upon it; itself hard with the constant tramp of horse and mule and human feet. There was the *good* rich soil, which distinguishes the whole of that plain" (the plain of Gennesareth) "and its neighborhood from the bare hills descending elsewhere into the lake, and which, when there is no interruption, produces one vast mass of corn. There was the *rocky ground* of the hill-side, protruding here and there through the cornfields, as elsewhere through the grassy slopes. There were the large bushes of thorn . . . springing up in the very midst of the waving wheat."

brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

9 Who hath ears to hear, let him hear.

good ground, and did yield fruit that sprang up and increased; and brought forth some thirty, and some sixty, and some an hundred.

9 And He said unto them, He that hath ears to hear, let him hear.

Sec. 100. *Why Jesus Used Parables.*

Matthew 13:10—17.

10 ¶ And the disciples came, and said unto Him, Why speakest Thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, **By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:**

15 **For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.** (Isaiah 6:9, 10.)

16 But blessed *are* your eyes, for they see: and your ears, for they hear.

17 For verily I say unto you, That many prophets and

righteous *men* have desired to see *those things* which ye see, and have not seen *them;* and to hear *those things* which ye hear, and have not heard *them.*

SEC. 101. *Parable of the Tares.*

Matthew 13:24—30.

24 ¶ ANOTHER parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

27 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

SEC. 102. *Parable of the Mustard-seed.*

Matthew 13:31, 32.	Mark 4:30—32.
31 ¶ ANOTHER parable put He forth unto them, saying, the kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:	30 ¶ AND He said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? 31 *It is* like a grain of [a]mustard

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[a] See section 207.

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

Sec. 103. *Parable of the Leaven.*

Matthew 13:33.

33 ¶ Another parable spake He unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

Sec. 104. *Speaking Only in Parables.*

Matthew 13:34, 35.

34 ¶ All these things spake Jesus unto the multitude in parables; and without a parable spake He not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying, **I will open my mouth in parables: I will utter things which have been kept secret from the foundation of the world.** (Ps. 78:2.)

Mark 4:33, 34.

33 ¶ And with many such parables spake He the word unto them, as they were able to hear *it*.

34 But without a parable spake He not unto them: and when they were alone, He expounded all things to His disciples.

Sec. 105. *Asking for an Explanation of the Sower.*

Mark 4:10—13.

10 ¶ And when He was alone, they **62. Peter's House.]** that were about Him with the twelve asked of Him the parable.

Luke 8:9, 10.

9 ¶ And His disciples asked Him, saying, What might this parable be?

10 And He said, Unto you it is given to know the mysteries of the

11 And He said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables:

12 **That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.** (Isai. 6:9, 10.)

13 And He said unto them, Know ye not this parable? and how then will ye know all parables?

kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

Sec. 106. *The Sower Explained.*

Matthew 13:18—23.

18 ¶ Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

Mark 4:14—20.

14 ¶ The sower soweth the word.

15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time:

Luke 8:11—15.

11 ¶ Now the parable is this: The seed is the word of God.

12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14 And that which

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground is he that heareth the word, and understandeth *it;* which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground; such as hear the word, and receive *it,* and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

fell among thorns are they, which, when they have heard, go forth, and choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.

15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it,* and bring forth fruit with patience.

Sec. 107. *Parable of the Tares Explained.*

Matthew 13 : 36—43.

36 ¶ Then Jesus sent the multitude away, and went into the house: and His disciples came unto Him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one;*

39 The enemy that sowed them is the devil: the harvest is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity;

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

SEC. 108. *Parable of the Hidden Treasure.*

Matthew 13:44.

44 ¶ AGAIN, the kingdom of heaven is like unto a treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

SEC. 109. *Parable of the Pearls.*

Matthew 13:45—46.

45 ¶ AGAIN, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

SEC. 110. *Parable of the Drag-net.*

Matthew 13:47—50.

47 ¶ AGAIN, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48 Which, when it was full, they drew to shore, and sat

down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

Sec. 111. *Parable of the Lighted Candle.*

Mark 4:21—25.

21 ¶ And He said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

25 For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath.

Luke 8:16—18.

16 ¶ No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light.

17 For nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad.

18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

Sec. 112. *Parable of the Seed Corn.*

Mark 4:26—29.

26 ¶ And He said, So is the kingdom of God, as if a man should cast seed into the ground;

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

SEC. 113. *Parable of the Instructed Scribe.*

Matthew 13:51, 52.

51 JESUS saith unto them, Have ye understood all these things? They say unto Him, Yea, Lord.

52 Then said He unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

ON SEC. 116. CHRONOLOGY.

The discourse recorded in Matthew 12:22—50 was delivered in Peter's house, and called forth such feelings, and such a great company of people, that the Savior's work was hindered. Seeing this, He went down to the sea-side, and sat down by the rippling waters, and began again to preach. In a short time He was so completely surrounded by a great surging multitude, that He could be seen and heard by comparatively few. He therefore went into a boat, and took the twelve Apostles with Him, and sat down in the front end, and began what was then an epoch in His teaching – a parabolic discourse. When Jesus had given the parable of the Sower, one of the Apostles (Peter), with a little presumption, said, "Master, why do you teach these people in parables?" The question, with its somewhat mysterious answer, is found in the 100th section. Matthew makes Jesus give the explanation of the Sower, in the boat, immediately after His answer to the Apostle's question, and before re-beginning His discourse. That this is not chronologically correct, is evident from Matthew 13:36, 37, which shows that Jesus dismissed the multitude at the sea, "and went into the house" (Peter's house) before He began to explain His teaching. He there gives a record of the explanation of the parable of the Tares; not that that explanation was given first, but be-

SEC. 114. *Christ's Mother and Brethren.*

Luke 8:19—21.

19 ¶ THEN came to Him *His* mother and His brethren, and could not come at Him for the press.

20 And it was told Him *by certain* which said, Thy mother and Thy brethren stand without, desiring to see Thee.

21 And He answered and said unto them, My mother and My brethren are these which hear the word of God, and do it.

SEC. 115. *Two Who Would Follow.*

Matthew 13:53, and 8:18—22.

53 AND it came to pass, that when Jesus had finished these parables, He departed thence.

18 ¶ Now when Jesus saw great multitudes about Him, **63. On Sea.]** He gave commandment to depart unto the other side.

19 And a certain scribe came, and said unto Him, Master, I will follow Thee withersoever Thou goest.

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cause He had given, by anticipation, the explanation of the parable of the Sower. That Matthew has recorded said explanation too early, is evident from Mark 4:10—14, which shows that Jesus was in a private place, or home, when He gave the explanation of the parable of the Sower, and that it was given at the request of the Apostles. Therefore their request, recorded in Matthew 13:36, must have reference to the explanation of the parable of the Sower, for it evidently was given before the explanation of the parable of the Tares. Matthew 13:18—23 should stand in the Gospels between verses 35 and 36, as herein arranged. With said verses so placed, the seeming contradiction between Matthew and Mark, concerning the explanation of the parable of the Sower, vanishes.

Of the ten parables delivered on that great day, Matthew records eight, Mark five, and Luke two. Mark adds to Matthew's record the parable of the Lighted Candle, the parable of the Seed Corn, and the Apostles' request

20 And Jesus saith unto him, The [a]foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *His* head.

21 And another of His disciples said unto Him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow Me; and let the dead bury their dead.

SEC. 116. *Getting Ready to Depart.*

Matthew 8:23.	Mark 4:35, 36.
23 AND when He was entered into a ship, His disciples followed Him.	35 AND the same day, when the even was come, He saith unto them, let us pass over unto the other side. 36 And when they had sent away the multitude they took Him even as He was in the ship.

A STORM ON THE SEA OF GALILEE.

SEC. 117. *The Stilling of the Tempest.*

Matthew 8:23—27.	Mark 4:36—41.	Luke 8:22—25.
23 ¶ AND when He **64. On Sea.]** was entered into a ship, his disciples followed Him.	36 AND when they had sent away the multitude, they took Him even as He was in the	22 ¶ Now it came to pass on a certain day, that He went into a ship with His disciples:

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for an explanation of the Sower. Luke adds nothing to Matthew and Mark, save the notice he gives of Christ's mother and brethren seeking to see Him. Matthew's record of the teaching of that day is by far the fullest, and is chronological, with the exception of verses 18—23, which have been transposed. Luke's narrative is the shortest, but is chronological. He adds nothing to Matthew and Mark, save the bare mention of Christ's mother and brethren. (For a digest of events, see Chronological Synopsis, sections 99—115. See also Greswell, vol. 2, p. 435; Keim's Jesus of Nazara, vol. 4, pp. 129—149.)

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[a] See section 181.

24 And, behold, there arose a great tempest [a]in the sea, insomuch that the ship was covered with the waves: but He was asleep.

25 And His disciples came to *Him*, and awoke Him, saying, Lord, save us: we perish.

26 And He saith unto them, Why are ye fearful, O ye of little faith? Then He arose, and rebuked the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey Him!

ship. And there were also with Him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38. And He was in the hinder part of the ship, asleep on a pillow: and they awake Him, and say unto Him, Master, carest Thou not that we perish?

39 And He arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And He said unto them, Why are ye so fearful? how is it that ye have no faith?

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey Him?

and He said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed He fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy.

24 And they came to Him, and awoke Him, saying, Master, Master, we perish. Then He arose, and rebuked the wind and the raging water: and they ceased, and there was a calm.

25 And He said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for He commandeth even the winds and the water, and they obey Him.

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[a] See section 140.

EAST OF GALILEE.

Sec. 118. *Gadarene Demoniacs and Loss of Swine.*

Matthew 8:28—34.

65. Land of Gadarenes.

28 ¶And when He was come to the other side into the country of the Gergesenes, there met Him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And, behold, they cried out, saying, What have we to do with Thee, Jesus, Thou Son of God? art Thou come hither to torment us before the time?

30 And there was a good way off from them an herd of many swine feeding.

31 So the devils besought Him, saying, If Thou cast us out, suffer us to go away into the herd of swine.

32 And He said unto them, Go. And when they were come out, they went into the herd of swine and, behold, the

Mark 5:1—20.

And they came over unto the other side of the sea, into the country of the Gadarenes.

2 And when He was come out of the ship, immediately there met Him out of the tombs a man with an unclean spirit,

3 Who had *his* dwelling among the tombs; and no man could bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and worshiped Him,

7 And cried with a

Luke 8:26—39.

26 ¶And they arrived at the country of the Gadarenes, which is over against Galilee.

27 And when He went forth to land, there met Him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.

28 When he saw Jesus, he cried out, and fell down before Him, and with a loud voice said, What have I to do with Thee, Jesus, *Thou* Son of God most high? I beseech Thee torment me not.

29 (For He had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And, behold, the whole city came out to meet Jesus: and when they saw Him, they besought *Him* that He would depart out of their coasts.

loud voice, and said What have I to do with Thee, Jesus, *Thou* Son of the most high God? I adjure Thee by God, that Thou torment me not.

8 For he said unto him, Come out of the man, *thou* unclean spirit.

9 And He asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are many.

10 And he besought Him much that He would not send them away out of the country.

11 Now there was there nigh unto the mountains a great herd of swine feeding.

12 And all the devils besought Him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought Him that He would not command them to go out into the deep.

32 And there was there an herd of many swine feeding on the mountain: and they besought Him that He would suffer them to enter into them. And He suffered them.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus clothed,

were choked in the sea.

14 And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

16 And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine.

17 And they began to pray Him to depart out of their coasts.

18 And when He was come into the ship, he that had been possessed with the devil prayed Him that he might be with Him.

19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for

and in his right mind: and they were afraid.

36 They also which saw *it* told them by what means he that was possessed of the devils was healed.

37 Then the whole multitude of the country of the Gadarenes round about besought Him to depart from them for they were taken with great fear: and He went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed besought Him that he might be with Him: but Jesus sent him away, saying,

39 Return to thine own house, and show how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all *men* did marvel.

RETURNING HOME—GREAT RUSH AT THE SEA.

SEC. 119. *Jairus Meets Jesus.*

Matthew 9:1, 18, 19.

AND He entered into
66. On Sea.] a ship, and passed over, and came into His own city.

18 ¶ While He spake
67. By Sea. Mark 5:21. these things unto them, behold, there came a certain ruler, and worshiped Him, saying, My daughter is even now dead: but come and lay Thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and *so did* His disciples.

Mark 5:21—24.

21 ¶ AND when Jesus was passed over again by ship unto the other side, much people gathered unto Him: and He was nigh unto the sea.

22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw Him, he fell at His feet,

23 And besought Him greatly, saying, My little daughter lieth at the point of death: *I pray Thee*, come and lay Thy hands on her, that she may be healed; and she shall live.

24 And *Jesus* went with him; and much people followed Him, and thronged Him.

Luke 8:40—42.

40 ¶ AND it came to pass, that, when Jesus was returned, the people *gladly* received Him: for they were all waiting for Him.

41 And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought Him that He would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a dying. But as He went the people thronged Him.

Sec. 120. *Issue of Blood Healed.*

Matthew 9:20—22.

20 And, behold, a woman, which was diseased with an issue of blood twelve years, came behind *Him*, and touched the hem of His garment:

21 For she said within herself, If I may but touch His garment, I shall be whole.

22 But Jesus turned Him about, and when He saw her, He said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

Mark 5:25—34.

25 And a certain woman which had an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and touched His garment.

28 For she said, If I may touch but His clothes, I shall be whole.

29 And straitway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.

30 And Jesus, immediately knowing in Himself that virtue had gone out of Him, turned Him about in the press, and said, Who touched My clothes?

31 And His disciples said unto Him, Thou seest the multitude thronging Thee, and

Luke 8:43—48.

43 And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind *Him*, and touched the border of His garment: and immediately her issue of blood stanched.

45 And Jesus said, Who touched Me? When all denied, Peter and they that were with Him said, Master, the multitude throng Thee and press *Thee*, and sayest Thou, Who touched Me?

46 And Jesus said, Somebody hath touched Me: for I perceive that virtue is gone out of Me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before Him, she declared unto Him before all the people for what cause she had touched Him, and how she was healed immediately.

sayest Thou, Who touched Me?

32 And He looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before Him, and told Him all the truth.

34 And He said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

48 And He said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

IN THE DEATH CHAMBER.

Sec. 121. *Jairus' Daughter Brought to Life.*

Matthew 9:23—26.

68. Jairus' House.

23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed Him to scorn.

25 But when the people were put forth, He went in, and took her by

Mark 5:35—43.

35 While He yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead: why troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, He saith unto the ruler of the synagogue, Be not afraid, only believe.

Luke 8:49—56.

49 While He yet spake, there cometh one from the ruler of the synagogue's *house,* saying to him, Thy daughter is dead; trouble not the Master.

50 But when Jesus heard *it,* He answered him, saying, Fear not: believe only, and she shall be made whole.

51 And when He came into the house, He

the hand, and the maid arose.

26 And the fame hereof went abroad into all that land.

37 And He suffered no man to follow Him, save Peter, and James, and John the brother of James.

38 And He cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when He was come in, He saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40 And they laughed Him to scorn. But when He had put them all out, He taketh the father and the mother of the damsel, and them that were with Him, and entereth in where the damsel was lying.

41 And He took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

42 And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were aston-

suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but He said, Weep not; she is not dead, but sleepeth.

53 And they laughed Him to scorn, knowing that she was dead.

54 And He put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway: and He commanded to give her meat.

56 And her parents were astonished: but He charged them that they should tell no man what was done.

ished with a great astonishment.

43 And He charged them straitly that no man should know it; and commanded that something should be given her to eat.

Sec. 122. *Healing two Blind Men.*

Matthew 9:27—31.

27 ¶ And when Jesus departed thence, two blind men followed Him, crying, and saying, *Thou* Son of David, have mercy on us.

28 And when He was come into the house, the blind men came to Him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto Him, Yea, Lord.

69. Peter's House.]

29 Then touched He their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened; and Jesus straitly charged them, saying, See *that* no man know *it*.

31 But they, when they were departed, spread abroad His fame in all that country.

Sec. 123. *Healing a Dumb Demoniac.*

Matthew 9:32—34.

32 ¶ As they went out, behold, they brought to Him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake: and

the multitudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, He casteth out devils through the prince of the devils.

Sec. 124. *Eighth Circuit in Galilee Begun.*

Matthew 9:35—38.

35 ¶ And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness and every disease among the people.

36 But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37 Then saith He unto His disciples, The harvest truly *is* plenteous, but the laborers *are* few;

38 Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest.

Sec. 125. *Second Visit to Nazareth.*

Matthew 13:54—58.	Mark 6:1—6.
54 And when He was come into His own country, He taught them in **70. Synagogue.]** their synagogue, insomuch that they were astonished, and said, Whence hath this *Man* this wisdom, and *these* mighty works? 55 Is not this the carpenter's Son? is not His mother called Mary? and His brethren, James, and Joses, and Simon, and Judas? 56 And His sisters, are they not all	And He went out from thence, and came into His own country; and His disciples follow Him. 2 And when the Sabbath day was come, He began to teach in the synagogue: and many hearing *Him* were astonished, saying, From whence hath this *Man* these things? and what wisdom *is* this which is given unto Him, that even such mighty works are wrought by His hands?

with us? Whence then hath this *Man* all these things?

57 And they were offended in Him. But Jesus said unto them, A [a]prophet is not without honor save in his own country, and in his own house.

58 And He did not many mighty works there because of their unbelief.

3 Is not this the Carpenter, the Son of Mary, the Brother of James, and Joses, and of Juda, and Simon? and are not His sisters here with us? And they were offended at Him.

4 But Jesus said unto them, A prophet is not without honor, but in his own country, and among his own kin, and in his own house.

5 And He could there do no mighty work, save that He laid His hands upon a few sick folk, and healed *them.*

6 And He marvelled because of their unbelief. And He went round about the villages, teaching.

ON SEC. 125. HISTORICAL OMISSION.

Between the fifth and sixth chapters, Mark has omitted the healing of two blind men, the healing of a dumb demoniac, and the record of the Savior's eighth circuit in Galilee. Luke makes the same omission between the eighth and ninth chapters.

CHRONOLOGY.

Matthew 13:54—58 are recorded out of chronological order. They should be transposed so as to stand between the ninth and tenth chapters. Here, as on other occasions, Mark corrects the chronology of Matthew. Not counting the brief omission referred to above, Mark takes Jesus from the house of Jairus directly to Nazareth, and records the same events found in Matthew 13:54—58, which he recorded too late. For a comparison of the Savior's first visit to Nazareth with His second visit, see comment at the close of section 38. For a notice of the events that occurred between the two visits, see Chronological Synopsis, sections 38 to 125.

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[a] See section 38.

COMMISSIONED AND SENT FORTH.

Sec. 126. *Names of the Apostles.*

Matthew 10:1—4.	Mark 6:	Luke 9:
AND when He had **71. Capernaum.** called unto *Him* His disciples, He gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. 2 Now the names of the twelve Apostles are		

On Sec. 126. APOSTLES' NAMES.

In the New Testament we have four lists of the Apostles; one by Matthew, one by Mark, and two by Luke.

Matthew 10:2—4.	*Mark* 3:16—19.	*Luke* 6:14—16.	*Acts* 1:13.
1. Simon (Peter).	1. Simon (Peter).	1. Simon (Peter).	1. Peter.
2. Andrew (his brother).	2. James.	2. Andrew (his brother).	2. James.
3. James.	3. John (his brother).	3. James.	3. John.
4. John (his brother).	4. Andrew.	4. John.	4. Andrew.
5. Philip.	5. Philip.	5. Philip.	5. Philip.
6. Bartholomew.	6. Bartholomew.	6. Bartholomew.	6. Thomas.
7. Thomas.	7. Matthew.	7. Matthew.	7. Bartholomew.
8. Matthew (the publican).	8. Thomas.	8. Thomas.	8. Matthew.
9. James.	9. James.	9. James (of Alpheus).	9. James (of Alpheus).
10. Lebbeus.	10. Thaddeus (Lebbeus).	10. Simon (Zelotes).	10. Simon (Zelotes).
11. Simon.	11. Simon (the Canaanite).	11. Judas (brother of James).	11. Judas (brother of James).
12. Judas Iscariot.	12. Judas Iscariot.	12. Judas Iscariot (the traitor).	12. . . . .

In all the above lists Peter stands first, Philip fifth, James ninth, and Judas last, except in the last named, where he is omitted.

these; The first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alpheus, and Lebbeus, whose surname was Thaddeus;

4 Simon the Canaanite, and Judas Iscariot, who also betrayed Him.

APOSTLES GROUPED.

The Apostles may be divided into three groups, of four each. Peter, Andrew, James, and John (two pairs of brothers) named by each Evangelist, compose the first group. Neither of these four is ever found in the second or third group. Philip, Bartholomew, Thomas, and Matthew always compose the second group. Neither of them is ever found in the first or third group. James, Lebbeus (Thaddeus), Simon (Zelotes), and Judas always compose the third group. Neither of them is ever found in the first or second group. In all the lists of the Apostles' names Peter stands at the head of the first four, Philip at the head of the second four, and James at the head of the third four. We assume that the order given in Luke 6:14–16 is the real one in which the Apostles were called, ordained, and sent forth to preach. If our assumption is correct, Peter and Andrew went together, James with John, Philip with Bartholomew, Matthew with Thomas, James with Simon Zelotes, and Judas (brother of James) with Judas Iscariot. We are inclined to Luke's chronology, because he evidently sought to give the events connected with the call and ordination of the Apostles in chronological order. His order, as set forth in the sixth chapter, is more nearly like Matthew's than like Mark's. In fact, the first six names in Matthew, and the first six in Luke are the same. We dare say that the Apostles are grouped according to their usefulness. In a large measure, at least, we know this to be true—true from the Savior's own words concerning the first group, and concerning the lamentable last one in the last group.

SEC. 127. *Apostles' First Missonary Journey.*

Matthew 10:5—15.

5 THESE twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:

6 But go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9 Provide neither gold, nor silver, nor brass in your purses,

10 Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

11 And into whatsoever city or town ye shall enter, enquire who in it is worthy; and

Mark 6:7—13.

7 ¶AND He called *unto Him* the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

8 And commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money in *their* purse:

9 But *be* shod with sandals; and not put on two coats.

10 And He said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

Luke 9:1—6.

THEN He called His twelve disciples together and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And He said unto them, Take nothing for *your* journey, neither[*] staves, nor scrip, neither bread, neither money; neither have two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

6 And they departed, and went through the towns, preaching the gospel, and healing every where.

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[*] Seventy sent out. See section 182.

there abide till ye go thence.

12 And when ye come into an house, salute it.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

15 Verily I say unto you, It shall be more tolerable for the land of [b]Sodom and Gomorrha in the day of judgment, than for that city.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, and anointed with oil many that were sick, and healed *them.*

Sec. 128. *Apostles' Trials Foretold.*

Matthew 10:16—23.

16 ¶ Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves.

17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

18 And ye shall be brought before governors and kings for My sake, for a testimony against them and the Gentiles.

19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

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[b] See section 89.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.

22 And ye shall be hated of all *men* for My name's sake: but he that endureth to the end shall be saved.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

SEC. 129. *Apostles Assured of God's Providence.*

Matthew 10:24—31.

24 ¶ THE disciple is not above *his* master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the Master of the house Beelzebub, how much more *shall they call* them of His household?

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops.

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

SEC. 130. *Confessing Christ and Bearing His Cross.*

Matthew 10:32—42.

32 WHOSOEVER therefore shall confess Me before men, him will I confess also before My Father which is in heaven.

33 But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven.

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

36 And a man's foes *shall be* they of his own household.

37 He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me.

38 And he that taketh not his cross, and followeth after Me, is not worthy of Me.

39 He that findeth his life shall lose it: and he that loseth his life for My sake shall find it.

40 He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me.

41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

SEC. 131. *Jesus Preaching Alone.*

Matthew 11:1.

AND it came to pass, when Jesus had made an end of commanding His twelve disciples, He departed thence to teach and to preach in their cities.

FEAST OF PURIM.

SEC. 132. *Healing the Impotent Man.*

John 5:1—9.

AFTER this there was a feast of the Jews; and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by the sheep [a]*market* a pool, which is called in the Hebrew tongue Bethesda, having five porches. [72. **Bethesda Pool.**

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

ON SEC. 131. HISTORICAL OMISSIONS.

At Matthew 11:1, we meet with a three-fold omission. The synoptists tell us nothing of the first Passover during Christ's ministry, nothing of the first cleansing of the temple, and of the events that followed; nothing of His visit to the feast of Purim, nothing of his visit to the feast of Tabernacles, and nothing of the visit to the feast of Dedication. Indeed, it is John alone who tells us of Christ's work in Jerusalem, from the beginning of His ministry there until the triumphal entry. (See Chronological Synopsis, sections 28 to 31, 170 to 179, 235 to 241, and 248 to 250.)

ON SEC. 132. HISTORICAL ADDITION.

All the Savior's visits to Jerusalem, from the beginning of His ministry until the last week of His life, are given only by John. (See Chronological Synopsis, sections 28, 132, 170, 235, and 251.) Between sections 131 and 136 we have an addition of forty-seven verses to the synoptists' records. This, with many other like additions, peculiar to John, points to the supplementary nature of his Gospel. The nature of the additions made by John points distinctly to the divinity of Christ.

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[a] R. V. Sheep gate.

6 When Jesus saw him lie, and knew that he had been now a long time *in that case,* He saith unto him, Wilt thou be made whole?

7 The impotent man answered Him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

SEC. 133. *Seeking to Slay Jesus.*

John 5:10—16.

10 THE Jews therefore said unto him that was cured, It is the Sabbath day; it is not lawful for thee to carry *thy* bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist not who it was; for Jesus had conveyed Himself away, a multitude being in *that* place.

14 Afterward Jesus findeth him in the temple, and said
73. Jerusalem.] unto him, Behold, thou art made whole:
sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus, which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay Him, because He had done these things on the sabbath day.

SEC. 134. *Christ's Oneness with the Father.*

John 5:17—30.

17 BUT Jesus answered them, My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill Him, because He not only had broken the sabbath, but said also that God was His Father, making Himself equal with God.

19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of Himself, but what He seeth the Father do; for what things soever He doeth, these also doeth the Son likewise.

20 For the Father loveth the Son, and sheweth Him all things that Himself doeth: and He will shew Him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth *them;* even so the Son quickeneth whom He will.

22 For the Father judgeth no man, but hath committed all judgment unto the Son:

23 That all *men* should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent Him.

24 Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in Himself; so hath He given to the Son to have life in Himself;

27 And hath given Him authority to execute judgment also, because He is the Son of man.

28 Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear His voice,

29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

30 I can of Mine own self do nothing: as I hear, I judge: and My judgment is just; because I seek not Mine own will, but the will of the Father which hath sent Me.

SEC. 135. *Christ's Witnesses.*

John 5:31—47.

31 IF I bear witness of Myself, My witness is not true.

32 There is Another that beareth witness of Me; and I know that the witness which he witnesseth of Me is true.

33 Ye sent unto John, and he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was a burning and a shining light; and ye were willing for a season to rejoice in his light.

36 But I have greater witness than *that* of John: for the works which the Father hath given Me to finish, the same works that I do, bear witness of Me, that the Father hath sent Me.

37 And the Father Himself, which hath sent Me, hath borne witness of Me. Ye have neither heard His voice at any time, nor seen His shape.

38 And ye have not His word abiding in you: for whom He hath sent, Him ye believe not.

39 Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of Me.

40 And ye will not come to Me, that ye might have life.

41 I receive not honor from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in My Father's name, and ye receive Me not: if another shall come in his own name, him ye will receive.

44 How can ye believe, which receive honor one of another, and seek not the honor that *cometh* from God only?

45 Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed Me: for he wrote of Me.

47 But if ye believe not his writings, how shall ye believe My words?

HEROD ANTIPAS.

SEC. 136. *Death of John the Baptist.*

Matthew 14:6—12.

6 BUT when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.

10 And he sent and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother.

Mark 6:21—29.

21 AND when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief *estates* of Galilee;

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway

ON SEC. 136. CHRONOLOGY.

As the records stand, Matthew and Mark make Herod Antipas have fears that John the Baptist is risen from the dead before he was beheaded. In other words, they record the fear of Herod before the deed that caused the fear. It is very evident that Matthew 14:6-12 should immediately precede Matthew 14:1, and that Mark 6:21-29 should precede Mark 6:14, as herein arranged. The events were as follows, viz.: Herod has a drunken birthday celebration, at which he becomes enamored at a half nude dancing girl, and makes a rash oath to give her whatever she should ask. The head of the great man of God was the awful gift. In a short time Herod hears of the great works of Christ, and is frightened by his bloody conscience to think that He may be John the Baptist risen from the dead to haunt him.

12 And his disciples came, and **74. Capernaum.]** took up the body, and buried it, and went and told Jesus.

with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

26 And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison.

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb.

SEC. 137. *Fears of Herod Antipas.*

Matthew 14:1—5.

AT that time Herod the tetrarch heard of the fame of Jesus,

2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

3 For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias'

Mark 6:14—20.

14 ¶ AND king Herod heard *of Him;* (for His name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

Luke 9:7—9.

7 ¶ Now Herod the tetrarch heard of all that was done by Him: and he was perplexed, because that it was said of some, that John was risen from the dead;

8 And of some that Elias had appeared; and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded:

sake, his brother Philip's wife.

4 For John said unto him, It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

16 But when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead.

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not:

20 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

but who is this, of whom I hear such things? And he desired to see Him.

FIRST MIRACULOUS FEEDING.

Sec. 138. *The Great Supper in the Desert.*

Matthew 14:13—21.

75. Mountain in Desert. (John 6:3.)

13 ¶ When Jesus heard *of it*, He departed thence by ship into a desert place apart: and when the people had heard *thereof*, they followed Him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and He healed their sick.

15 And when it was evening, His disciples came to Him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart; give ye them to eat.

17 And they say unto Him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to Me.

19 And He commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, He blessed, and brake, and gave the loaves to *His* disciples, and the disciples to the multitude.

20 And they did all eat, and were

Mark 6:30—44.

30 ¶ And the apostles gathered themselves together unto Jesus, and told Him all things, both what they had done, and what they had taught.

31 And He said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew Him, and ran afoot thither out of all cities, and outwent them, and came together unto Him.

34 And Jesus, when He came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and He began to teach them many things.

35 And when the day was now far spent, His disciples came unto Him, and said, This is a desert place, and now the time *is* far passed:

36 Send them away that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto

SEC. 139. *The Great Supper in the Desert.*

Luke 9:10—17.

10 ¶ AND the Apostles, when they were returned, told Him all that they had done. And He took them, and went aside privately into a desert place belonging to the city called Bethsaida.

11 And the people, when they knew *it*, followed Him: and He received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

12 And when the day began to wear away, then came the twelve, and said unto Him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But He said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And He said to His disciples, make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then He took the five loaves and the two fishes, and looking up to heaven, He blessed them, and brake, and gave to the disciples to set before the multitude.

John 6:1–13.

AFTER these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias.

2 And a great multitude followed Him, because they saw His miracles which He did on them that were diseased.

3 And Jesus went up into a mountain, and there He sat with His disciples.

4 And the passover, a feast of the Jews, was nigh.

5 When Jesus then lifted up *His* eyes, and saw a great company come unto Him, He saith unto Philip, Whence shall we buy bread, that these may eat?

6 And this He said to prove him: for He Himself knew what He would do.

7 Philip answered Him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of His disciples, Andrew, Simon Peter's brother, saith unto Him,

9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat

filled; and they took up of the fragments that remained twelve baskets full.

[a]21 And they that had eaten were about five thousand men, beside women and children.

them, Give ye them to eat. And they say unto Him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And He commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when He had taken the five loaves and the two fishes, He looked up to heaven, and blessed and brake the loaves, and gave *them* to His disciples to set before them; and the two fishes divided He among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

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[a] See section 153.

[a] This was not far from the north-east corner of the Sea of Galilee, in Gaulanitis. See map in front of this book.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

down, in number about five thousand.

11 And Jesus took the loaves; and when He had given thanks, He distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12 When they were filled, He said unto His disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

ON SEC. 139. CHRONOLOGY.

The feeding of the five thousand is the first event in Christ's life recorded by all the Evangelists. This great event was soon after the death of John the Baptist.

When the Apostles returned from Judea to Capernaum, and gave word that the great Baptist had been beheaded, and was buried, a great company gathered about Jesus to hear, and ask questions concerning the shameful death of John. Mark informs us that the people were coming in and going out at such a rapid rate that Jesus and the Apostles found no moments in which they could eat. On account of Jesus' sadness, caused by the death of His forerunner, whom He dearly loved, he took the Apostles into a boat, and set sail for the desert of Bethsaida. The people of Capernaum, and of the towns near by, started to follow Jesus along the northern shore. When He landed on the east side of the lake, He found a multitude of people, as sheep without a shepherd—as the sick without a physician. He went up onto a mountain, and was to them more than a shepherd and a physician, for he preached the word of God to them, healed their sick, and fed their bodies to the full. The instantaneous providing of a supper in the wilderness for more than five thousand, from the nucleus of five loaves and two fishes, was enough to call forth the attention of heaven, which it did.

A STORM ON THE SEA OF GALILEE.

Sec. 140. *Jesus Walking on the Water.*

Matthew 14:22—27.

22 ¶ And straightway Jesus constrained His disciples to get into a **76. By Sea.]** ship, and to go before Him unto the other side, while He sent the multitudes away.

23 And when He had sent the multitudes away, He went up into a **77. On a Mountain.** mountain apart to pray: and when the evening was come, He was there alone.

24 But the [a]ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night Jesus went unto them, walk- **78. On Sea.]** ing on the sea.

26 And when the disciples saw Him walking on the sea, they were troubled, saying, It is a

Mark 6:45—50.

45 ¶ And straightway He constrained His disciples to get into the ship, and to go to the other side before unto Bethsaida, while He sent away the people.

46 And when He had sent them away, He departed into a mountain to pray.

47 And when even was come, the ship was in the midst of the sea, and He alone on the land.

48 And He saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night He cometh unto them, walking upon the sea, and would have passed by them.

49 But when they saw Him walking upon the sea, they supposed it had been a spirit, and cried out:

John 6:14—20.

14 ¶ Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

15 When Jesus therefore perceived that they would come and take Him by force, to make Him a king, He departed again into a mountain Himself alone.

16 ¶ And when even was *now* come, His disciples went down unto the sea.

17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

18 And the sea arose by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty fur-

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[a] See Section 117.

spirit; and they cried out for fear. 27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.	50 For they all saw Him and were troubled. And immediately He talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.	longs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. 20 But He saith unto them, It is I; be not afraid.

Sec. 141. *Peter Walking on the Water.*

Matthew 14:28—33.	Mark 6:51—52.	John 6:21.
28 And Peter answered Him and said, Lord, if it be Thou, bid me come unto Thee on the water.		

On Sec. 141. CHRONOLOGICAL COMMENT.

At the close of the great supper in the desert the people desired to make Jesus king. Seeing this, He sent the Apostles across the sea to, or towards, Bethsaida. (Mark.) This done, He dismissed the multitude, and went up onto a mountain to pray. (Matthew and Mark.) Between three and six o'clock in the morning the Apostles were in a storm in the midst of the sea. (Mark.) Jesus went down to the lake, and walked on the rolling waves, not less than three miles, until he neared the struggling, desponding Apostles. They saw Him, and O, what joy thrilled their very souls, as they beheld Him coming to them, walking on the angry and defiant waves, as though they were solid ground! Peter was lifted out of himself, and out of the boat, and onto the rolling sea, and ran across the angry waves in the daylight-darkness to meet his loving Lord, and succeeded.

It is not a wonder that Peter lost a little faith as he trod the waves in the darkness. The wonder is that he had faith enough to make the start. He was the only Apostle on board that semi-sinking vessel who had the courage to go. As Peter stepped out of the boat, the eyes of the eleven were strainingly fixed on him, and as they gazed, they were filled with fear, and hope, and fear, until they saw him join hands with Christ across that fatal wave. On this occasion, as well as on others, Peter showed himself to be the grandest Apostle the Lord had.

29 And He said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth *His* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

79. In a Boat. 32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came and worshiped Him, saying, Of a truth Thou art the Son of God.

51 And He went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For they considered not *the miracle* of the loaves: for their heart was hardened.

21 Then they willingly received Him into the ship: and immediately the ship was at the land whither they went.

Sec. 142. *Healing in Gennesaret.*

Matthew 14:34—36.

34 And when they were gone over, **80. Gennesaret.**] they came into the land of Gennesaret.

35 And when the men of that

Mark 6:53—56.

53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

54 And when they were come out

place had knowledge of Him, they sent out into all that country round about, and brought unto Him all that were diseased;

36 And besought Him that they might only touch the hem of His garment: and as many as touched were made perfectly whole.

of the ship, straightway they knew Him,

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard He was.

56 And whithersoever He entered, into villages, or cities, or country, they laid the sick in the streets, and besought Him that they might touch if it were but the border of His garment: and as many as touched Him were made whole.

SECOND PASSOVER.

SEC. 143. *Following for Loaves and Fishes.*

John 6:22—26.

22 ¶ THE day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto His disciples were entered, and that Jesus went not with His disciples into the boat, but *that* His disciples were gone away alone;

23 (Howbeit there came other boats from Tiberias nigh

ON SEC. 142. HISTORICAL OMISSION.

Between the fourteenth and fifteenth chapters of Matthew, and between the sixth and seventh chapters of Mark, and between the seventeenth and eighteenth verses of the ninth chapter of Luke, there is an extensive historical omission. The events omitted are: the people following Jesus for loaves and fishes, the great discourse in Capernaum concerning the bread of life, the flesh and the blood of Christ, the great spiritual declension, and the first great confession of Peter. For a visible explanation of the extent of this omission, and of the addition made by the fourth Evangelist, see Chronological Synopsis, sections 143 to 147.

unto the place where they did eat bread, after that the Lord had given thanks:)

24 When the people therefore saw that Jesus was not there, neither His disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

81. Capernaum Synagogue. See verse 59.

25 And when they had found Him on the other side of the sea, they said unto Him, Rabbi, when camest Thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

SEC. 144. *The Bread of Life.*

John 6:27–36.

27 LABOR not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for Him hath God the Father sealed.

28 Then said they unto Him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent.

30 They said therefore unto Him, What sign shewest Thou then, that we may see, and believe Thee? what dost Thou work?

31 Our fathers did eat manna in the desert; as it is written, **He gave them bread from heaven to eat.** (Ps. 78:24.)

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but My Father giveth you the true bread from heaven.

33 For the bread of God is He which cometh down from heaven, and giveth life unto the world.

34 Then said they unto Him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst.

36 But I said unto you, That ye also have seen Me, and believe not.

SEC. 145. *Christ's Care for Believers.*

John 6:37—47.

37 ALL that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out.

38 For I came down from heaven, not to do Mine own will, but the will of Him that sent Me.

39 And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at Him, because He said, I am the bread which came down from heaven.

42 And they said, Is not this Jesus, the Son of Joseph, whose father and mother we know? how is it then that He saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 No man can come to Me, except the Father which hath sent Me draw him: and I will raise him up at the last day.

45 It is written in the prophets, **And they shall be all taught of God.** Every man therefore that hath heard, and hath learned of the Father, cometh unto Me. (Isai. 54:13.)

46 Not that any man hath seen the Father, save He which is of God, He hath seen the Father.

47 Verily, verily, I say unto you, He that believeth on Me hath everlasting life.

SEC. 146. *The Flesh and Blood of Christ.*

John 6:48—59.

48 I AM that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is My flesh, which I will give for the life of the world.

52 The Jews therefore strove among themselves, saying, How can this Man give us *His* flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you.

54 Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day.

55 For My flesh is meat indeed, and My blood is drink indeed.

56 He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him.

57 As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever.

59 These things said He in the synagogue, as He taught in Capernaum.

SEC. 147. *Testing His Disciples.*

John 6:60—71.

82. Peter's House.]

60 MANY therefore of His disciples, when they had heard *this,* said, This is an hard saying; who can hear it?

61 When Jesus knew in Himself that His disciples murmured at it, He said unto them, Doth this offend you?

62 *What* and if ye shall see the Son of man ascend up where He was before?

63 It is the Spirt that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray Him.

65 And He said, Therefore said I unto you, that no man can come unto Me, except it were given unto him of My Father.

66 From that *time* many of His disciples went back, and walked no more with Him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life.

69 And we believe and are sure that [a]Thou art that Christ, the Son of the living God.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

ON SEC. 147. HISTORICAL OMISSION.

At the close of the great discourse in the synagogue in Capernaum, on the bread of life, and flesh and blood of Christ, John has made a very remarkable omission. The journey to the coasts of Tyre and Sidon, the return to Galilee by the way of Decapolis and the sea, the second great confession of Peter, the journey to Cesarea Philippi, the transfiguration of Christ, the healing of the lunatic boy, the return to Capernaum, the great lessons on humility, Peter fishing for tribute-money, the parable of the lost sheep, and the parable of the merciful king, are all a blank with him. John tells us nothing of the life of Jesus, from the close of the great discourse above referred to until He goes up to Jerusalem to the feast of Tabernacles. (See Chronological Synopsis, sections 147–170.)

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[a] See section 157.

71 He spake of Judas Iscariot *the son* of Simon: for he it was that should betray Him, being one of the twelve.

John 7:1.

AFTER these things Jesus walked in Galilee: for He would not walk in Jewry, because the Jews sought to kill Him.

TRADITION OF THE SCRIBES AND PHARISEES.

SEC. 148. *Hand-washing and Washing of Pots.*

Matthew 15:1—9.	Mark 7:1—13.
82. Peter's House.] THEN came to Jesus scribes and Pharisees, which were of Jerusalem, saying,	THEN came together unto Him the Pharisees, and certain of the scribes which came from Jerusalem.
	2 And when they saw some of His disciples eat bread with defiled, that is to say, with unwashen hands, they found fault.
	3 For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders.
	4 And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brazen vessels, and of tables.
2 Why do Thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. 7 *Ye* hypocrites, well did Esaias prophesy of you, saying,	5 Then the Pharisees and scribes asked Him, Why walk not Thy disciples according to the trandition of the elders, but eat bread with unwashen hands?
8 **This people draweth nigh unto**	6 He answered and said unto them, Well hath Esaias prophesied

Me with their mouth, and honoreth Me with *their* lips; but their heart is far from Me.

9 **But in vain they do worship Me, teaching *for* doctrines the commandments of men.** (Isa. 29:13.)

3 But He answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

4 For God commanded, saying, **Honor thy father and mother:** and, **He that curseth father or mother, let him die the death.**

(Ex. 20:12 and 21:17.)

5 But ye say, Whosoever shall say to *his* father or *his* mother, *It is* a gift, by whatsoever thou mightest be profited by me,

6 And honor not his father or his mother, *he shall be free.* Thus have ye made the commandment of God of none effect by your tradition.

of you hypocrites, as it is written, **This people honoreth Me with *their* lips, but their heart is far from Me.**

7 **Howbeit in vain do they worship Me, teaching *for* doctrines the commandments of men.**

(Isai. 29:13.)

8 For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

9 And He said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, **Honor thy father and thy mother;** and **Whoso curseth father or mother, let him die the death:**

(Ex. 20:12 and 21:17.)

11 But ye say, If a man shall say to his father or mother, *It is* Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.*

12 And ye suffer him no more to do ought for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

Sec. 149. *Spiritual Defilement.*

Matthew 15:10—20.

10 ¶ And He called the multitude, **82. Peter's House.]** and said unto them, Hear, and understand:

11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12 Then came His disciples, and said unto Him, Knowest Thou that the Pharisees were offended, after they heard this saying?

13 But He answered and said, Every plant, which My heavenly Father hath not planted, shall be rooted up.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter and said unto Him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries,

Mark 7:14—23.

14 ¶ And when He had called all the people *unto Him*, He said unto them, Hearken unto Me every one *of you*, and understand:

15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when He was entered into the house from the people, His disciples asked Him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him;

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And He said, That which cometh out of the man, that defileth the man.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

fornications, thefts, false witness, blasphemies:

20 These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.

23 All these evil things come from within, and defile the man.

SEA OF GALILEE TO MEDITERRANEAN.

Sec. 150. *Healing the Syrophenician Girl.*

Matthew 15:21—28.

83. Near Tyre and Sidon.

21 ¶ Then Jesus went thence, and departed into the [a]coasts of Tyre and Sidon.

22 And, behold, a woman of [b]Canaan came out of the same coasts, and cried unto Him, saying, Have mercy on me, O Lord, *Thou* son of David; my daughter is grievously vexed with a devil.

23 But He answered her not a word. And His disciples came and besought Him, saying, Send her away; for she crieth after us.

24 But He answered and said, I am not sent but unto the lost sheep of the house of Israel.

25 Then came she and worshiped Him, saying, Lord, help me.

26 But He answered and said, It is not meet to take the children's bread, and to cast *it* to dogs.

27 And she said, Truth, Lord; yet

Mark 7:24—30.

[84. In a House.

24 ¶ And from thence He arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it:* but He could not be hid.

25 For a *certain* woman, whose young daughter had an unclean spirit, heard of Him, and came and fell at His feet:

26 The woman was a Greek, a Syrophenician by nation; and she besought Him that He would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs.

28 And she answered and said unto Him, Yes, Lord; yet the dogs under the table eat of the children's crumbs.

29 And He said unto her, For this

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[a] R. V. Parts.

[b] Canaanitish woman.

the dogs eat of the crumbs which fall from their masters' table.

28 Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

saying go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

SEC. 151. *Healing a Deaf-and-Stuttering Man.*

Matthew 15:29.

85. On a Mountain.]

29 ¶ AND Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

Mark 7:31—37.

31 ¶ AND again, departing from the coasts of Tyre and Sidon, He came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring unto Him one that was deaf, and had an impediment in his speech; and they beseech Him to put His hand upon him.

33 And He took him aside from the multitude, and put His fingers into his ears, and He spit, and touched his tongue;

34 And looking up to heaven, He sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And He charged them that they should tell no man: but the more He charged them, so much the more a great deal they published *it;*

37 And were beyond measure astonished, saying, He hath done all things well: He maketh both the deaf to hear, and the dumb to speak.

SEC. 152. *Healing Many.*

Matthew 15:30, 31.

30 AND great multitudes came unto Him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and He healed them:

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

EAST OF GALILEE.

SEC. 153. *Feeding Four Thousand.*

Matthew 15:32—39.

86. Near Sea.]

32 THEN Jesus called His disciples *unto Him*, and said, I have compassion on the multitude, because they continue with Me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And His disciples say unto Him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35 And He commanded the multude to sit down on the ground.

Mark 8:1—10.

IN those days the multitude being very great, and having nothing to eat, Jesus called His disciples *unto Him*, and saith unto them,

2 I have compassion on the multitude, because they have now been with Me three days, and have nothing to eat:

3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4 And His disciples answered Him, From whence can a man satisfy these *men* with bread here in the wilderness?

5 And He asked them, How many

36 And He took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to His disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full.

38 And they that did eat were [a]four thousand men, beside women and children.

87. Near Magdala.]

39 And He sent away the multitude, and took ship, and came into the coasts of Magdala.[b]

loaves have ye? And they said, Seven.

6 And He commanded the people to sit down on the ground: and He took the seven loaves, and gave thanks, and brake, and gave to His disciples to set before *them;* and they did set *them* before the people.

7 And they had a few small fishes: and He blessed, and commanded to set them also before *them.*

8 So they did eat, and were filled: and they took up of the broken *meat* that was left seven baskets.

9 And they that had eaten were about four thousand: and He sent them away.

10 And straightway He entered into a ship with His disciples, and came into the parts of Dalmanutha.

SEC. 154. *Seeking a Sign from Heaven.*

Matthew 16:1—4.

THE Pharisees also with the Sadducees came, and tempting desired Him that He would shew them a sign from heaven.

2 He answered and said unto them, When it is evening, ye say, *It will be* fair weather: for the sky is red.

3 And in the morning, *It will be* foul weather to-day: for the sky is

Mark 8:11, 12.

11 ¶ AND the Pharisees came forth, and began to question with Him, seeking of Him a sign from heaven, tempting Him.

12 And He sighed deeply in His spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

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[a] See section 138.

[b] R. V. Magadan.

red and lowering. O *ye* hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times?

4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas.

Sec. 155. *Pharisees and Sadducees Condemned.*

Matthew 16:4—12.

4 And He left them and departed.

5 ¶ And when His disciples were 88. **By Sea N. E.]** come to the other side, they had forgotten to take bread.

6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

7 And they reasoned among themselves, saying, *It is* because we have taken no bread.

8 *Which* when Jesus perceived, He said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand that I spake *it* not to you con-

Mark 8:13—21.

13 And He left them, and entering into a ship again departed to the other side.

14 ¶ Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And He charged them, saying, Take heed, beware of the leaven of the Pharisees, and *of* the leaven of Herod.

16 And they reasoned among themselves, saying, *It is* because we have no bread.

17 And when Jesus knew *it*, He saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the five loaves among five thousand, how many bas-

cerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that He bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

kets full of fragments took ye up? They say unto Him, Twelve.

20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And He said unto them, How is it that ye do not understand?

Sec. 156. *Healing a Blind Man.*

Mark 8:22—26.

22 ¶ And He cometh to Bethsaida; and they bring a **89. Bethsaida, N. E. of Sea.]** blind man unto Him, and besought Him to touch him.

23 And He took the blind man by the hand, and led him **90. Near Bethsaida.]** out of the town; and when He had spit on his eyes, and put His hands upon him, He asked him if he saw ought.

24 And he looked up, and said, I see men as trees, walking.

25 After that He put *His* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

26 And He sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

GOING NORTHWARD.

Sec. 157. *Confession of Peter. Keys of the Kingdom.*

Matthew 16:13—20.

13 ¶ When Jesus came into the [a]coasts of Cesarea Philippi, He

Mark 8:27—30.

27 ¶ And Jesus went out, and his disciples, into the towns of Cesa-

Luke 9:18—21.

18 ¶ And it came to pass, as He was alone praying, His disciples

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[a] R. V. Parts of Cesarea.

91. Place of Prayer. asked His disciples, saying, Whom do men say that I the Son of man am?

14 And they said, Some *say that Thou art* John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, [a]Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but My Father which is in heaven.

18 And I say also unto thee, That thou art Peter, and upon this rock I will build My church; and the gates of [b]hell shall not prevail against it.

19 And I will give unto thee the keys of

rea Philippi: and by the way He asked His disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist: but some *say*, Elias; and others, One of the prophets.

29 And He saith unto them, But whom say ye that I am? And Peter answereth and saith unto Him, Thou art the Christ.

30 And He charged them that they should tell no man of Him.

were with Him: and He asked them, saying, Whom say the people that I am?

19 They answering said, John the Baptist; but some *say*, Elias; and others *say*, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.

21 And He straitly charged them, and commanded *them* to tell no man that thing.

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[a]See Section 147.
[b]Hades.

the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then charged He His disciples that they should tell no man that He was Jesus the Christ.

SEC. 158. *Death of Jesus Foretold. Peter Rebuked. Cross to be Borne. Worth of the Soul.*

Matthew 16:21—28.

92. Near Cesarea Philippi.

21 ¶ FROM that time forth began Jesus to shew unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be [a]killed, and be raised again the third day.

22 Then Peter took Him, and began to rebuke Him, saying, Be it far from Thee, Lord: this shall not be unto Thee.

23 But He turned,

Mark 8:31—38.

31 ¶ AND He began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and *of* the chief priests, and scribes, and be killed, and after three days rise again.

32 And He spake that saying openly. And Peter took Him, and began to rebuke Him.

33 But when He had turned about and looked on His disciples, He rebuked Peter, saying, Get thee behind Me,

Luke 9:22—27.

22 SAYING, The Son of man must suffer many things, and be rejected of the elders and chief priests, and scribes, and be slain, and be raised the third day.

23 And He said to *them* all, If any *man* will come after Me, let him deny himself, and take up his cross daily, and follow Me.

24 For whosoever will save his life shall lose it: but whosoever will lose his life for My sake, the same shall save it.

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[a] See sections 160, 162, 242, 279, 280, 282, 285, 292, 299, 302, 303.

and said unto Peter, Get thee behind Me, Satan: thou art an offense unto Me: for thou savorest not the things that be of God, but those that be of men.

24 Then said Jesus unto His disciples, If any *man* will come after Me, let him deny himself, and take up his cross, and follow Me.

25 For whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27 For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works.

28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in His kingdom.

Satan: for thou savorest not the things that be of God, but the things that be of men.

34 And when He had called the people *unto Him* with His disciples also, He said unto them, Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me.

35 For whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the Gospel's, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever therefore shall be ashamed of Me and of My words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when He cometh in the glory of His Father with the holy angels.

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 For whosoever shall be ashamed of Me and My words, of him shall the Son of Man be ashamed, when He shall come in His own glory, and *in His* Father's, and of the holy angels.

27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

Mark 9:1.

AND He said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

MOUNT HERMON.

SEC. 159. *Transfiguration of Christ.*

Matthew 17:1—9.

93. Mt. Hermon.

AND after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2 And was transfigured before them: and His face did shine as the sun, and His raiment was white as the light.

3 And, behold, there appeared unto them Moses and [a]Elias talking with Him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us

Mark 9:2—10.

2 ¶AND after six days Jesus taketh *with Him* Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and He was transfigured before them.

3 And His raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And there appeared unto them [a]Elias with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, Mas-

Luke 9:28—36.

28 ¶ AND it came to pass about an eight days after these sayings, He took Peter and John and James, and went up into a mountain to pray.

29 And as He prayed, the fashion of His countenance was altered, and His raiment *was* white *and* glistering.

30 And, behold, there talked with Him two men, which were Moses and [a]Elias:

31 Who appeared in glory, and spake of His decease which He should accomplish at Jerusalem.

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[a] R. V. Elijah.

to be here: if Thou wilt, let us make here three tabernacles; one for Thee, and one for Moses, and one for [a]Elias.

5 While he yet spake, behold, a bright cloud overshadowed them; and behold a voice out of the cloud, which said, This is My beloved Son, in whom I am well pleased; hear ye Him.

6 And when the disciples heard *it*, they fell on their face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

94. Mt. Hermon.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

ter, it is good for us to be here: and let us make three tabernacles; one for Thee, and one for Moses, and one for [a] Elias.

6 For he wist not what to say; for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is My beloved Son: hear Him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, He charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

32 But Peter and they that were with Him were heavy with sleep: and when they were awake, they saw His glory, and the two men that stood with Him.

33 And it came to pass, as they departed from Him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for Thee, and one for Moses, and one for [a]Elias: not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is My beloved Son: hear Him.

36 And when the voice was past, Jesus was found alone. And they kept *it* close, and told no man in those days any of those things which they had seen.

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[a] R. V. Elijah.

SEC. 160. *Coming of Elijah.*

Matthew 17:10—13.	Mark 9:11—13.
10 ¶ AND His disciples asked Him, saying, Why then say the scribes that [a]Elias must first come? 11 And Jesus answered and said unto them, [a]Elias truly shall first come, and restore all things. 12 But I say unto you, That [a]Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. 13 Then the disciples understood that He spake unto them of John the Baptist.	11 ¶ AND they asked Him, saying, Why say the scribes that [a]Elias must first come? 12 And He answered and told them, [a]Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that He must suffer many things, and be set at nought. 13 But I say unto you, That [a]Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

THE APOSTLES' FAILURE.

SEC. 161. *Healing a Lunatic Boy.*

Matthew 17:14—21.	Mark 9:14—29.	Luke 9:37—42.
14 ¶ AND when they **95. Near Mt. Hermon.** were come to the multitude, there	14 ¶ AND when He came to *His* disciples, He saw a great multitude about them, and	37 ¶ AND it came to pass, that on the next day, when they were come down from the

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[a] R. V. Elijah.

came to Him a *certain* man, kneeling down to Him, and saying,

15 Lord, have mercy on my son: for he is lunatic, and sore vexed: for ofttimes he falleth into the fire, and oft into the water.

16 And I brought him to Thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to Me.

18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

the scribes questioning with them.

15 And straightway all the people, when they beheld Him, were greatly amazed, and running to *Him* saluted Him.

16 And He asked the scribes, What question ye with them?

17 And one of the multitude answered and said, Master, I have brought unto Thee my son, which hath a dumb spirit;

18 And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to Thy disciples that they should cast him out; and they could not.

19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto Me.

20 And they brought him unto Him: and when he saw Him, straightway the spirit

hill, much people met Him.

38 And, behold, a man of the company cried out, saying, Master, I beseech Thee, look upon my son: for he is mine only child.

39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him.

40 And I besought Thy disciples to cast him out; and they could not.

41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare *him*. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

tare him; and he fell on the ground, and wallowed foaming.

21 And He asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if Thou canst do anything, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help Thou mine unbelief.

25 When Jesus saw that the people came running together, He rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And *the spirit* cried, and rent him sore, and

96. In a House.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

21 Howbeit this kind goeth not out but by prayer and fasting.

came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up; and he arose.

28 And when He was come into the house, His disciples asked Him privately, Why could not we cast him out?

29 And He said unto them, This kind can come forth by nothing, but by prayer and fasting.

Sec. 162. *Jesus Again Foretells His Death.*

Matthew 17:22—23.	Mark 9:30—32.	Luke 9:43—45.
22 ¶ And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:	30 ¶ And they departed thence, and passed through Galilee; and He would not that any man should know *it*.	43 ¶ And they were all amazed at the mighty power of God. But while they wondered every one at all things

23 And they shall kill Him, and the third day He shall be raised again. And they were exceeding sorry.

31 For He taught His disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill Him; and after that He is killed, He shall rise the third day.

32 But they understood not that saying, and were afraid to ask Him.

which Jesus did, He said unto His disciples,

44 Let these sayings sink down into your ears; for the Son of man shall be delivered into the hands of men.

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask Him of that saying.

BY THE SEA OF GALILEE.

Sec. 163. *Humility and Christ's Little Ones.*

Mark 9:33—50.

33 ¶ And He came to Capernaum: **97. Peter's House.]** and being in the house He asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace; for by the way they had disputed among themselves, who *should be* the greatest.

35 And He sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when He had taken him in His arms, He said unto them,

Luke 9:46—50.

46 ¶ Then there arose a reasoning among them, which of them should be [a]greatest.

47 And Jesus, perceiving the thought of their heart, took a child, and set him by Him,

48 And said unto them, Whoso-

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[a] Sections 165, 231, 286.

37 Whosoever shall receive one of such children in My name, receiveth Me: and whosoever shall receive Me, receiveth not Me, but Him that sent Me.

38 And John answered Him, saying, Master, we saw one casting out devils in Thy name, and he followeth not us: and we forbad him, because he followeth not us.

39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in My name, that can lightly speak evil of Me.

40 For he that is not against us is on our part.

41 For whosoever shall give you a cup of water to drink in My name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 And whosoever shall offend one of *these* little ones that believe in Me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

44 Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet

ever shall receive this child in My name receiveth Me: and whosoever shall receive Me receiveth Him that sent Me: for he that is least among you all, the same shall be great.

49 And John answered and said, Master, we saw one casting out devils in Thy name; and we forbad him, because he followeth not with us.

50 And Jesus said unto him, Forbid *him* not; for he that is not against us is for us.

to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

48 Where their worm dieth not, and the fire is not quenched.

49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.

50 Salt *is* good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

SEC. 164. *The Tribute Money.*

Matthew 17:24—27.

24 ¶ AND when they were come to Capernaum, they that received tribute [a]*money* came to Peter, and said, Doth not your Master pay [a]tribute?

25 He saith, Yes. And when he was come into the house, **97. Peter's House.]** Jesus [b]prevented him, saying, What

ON SEC. 163. HISTORICAL OMISSION.

In chapter 9, between verses 50 and 51, Luke has made another extensive omission. The tribute money, the second great lesson on humility, the parables that followed, and the great events at the feast of Tabernacles, are all a blank in his Gospel. (See Chronological Synopsis, sections 163—180. See also the comment at the close of section 170.)

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[a] R. V. The half-shekel.
[b] Spake first to Him.

thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto Him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for Me and thee.

SEC. 165. *Humility and Christ's Little Ones.*

Matthew 18:1—11.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? **[97. Peter's House.**

2 And Jesus called a little child unto Him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in My name receiveth Me.

6 But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

7 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

8 Wherefore if thy hand or thy foot offend thee, cut them

off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven.

11 For the Son of man is come to save that which was lost.

SEC. 166. *Parable of the Lost Sheep.*

Matthew 18:12—14.

12 How think ye? if a man have an hundred sheep, [a]and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he **97. Peter's House.]** rejoiceth more of that *sheep* than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

SEC. 167. *How to Treat an Offending Brother.*

Matthew 18:15—18.

15 ¶ MOREOVER if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou has gained thy brother.

16 But if he will not hear *thee, then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

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[a] See section 216.

17 And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

SEC. 168. *United Prayer.*

Matthew 18:19, 20.

19 ¶ AGAIN I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven.

20 For where two or three are gathered together in My name, there am I in the midst of them.

SEC. 169. *Parable of the Unmerciful Servant.*

Matthew 18:21—35.

21 THEN came Peter to Him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? [97. **Peter's House.**

22 Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshiped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow servants which owed him an hundred pence; and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29 And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

FEAST OF TABERNACLES.

SEC. 170. *Going up to the Feast of Tabernacles.*

John 7:2—13.

2 Now the Jews' [a]feast of tabernacles was at hand.

3 His brethren therefore said unto Him, Depart hence, and go into Judea, that Thy disciples also may see the works that Thou doest.

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[a] R. V. The feast of the Jews, the feast of tabernacles.

4 For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If Thou do these things, shew Thyself to the world.

5 For neither did His brethren believe in Him.

6 Then Jesus said unto them, My time is not yet come: but your time is alway ready.

7 The world can not hate you; but Me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast; for My time is not yet full come.

9 When He had said these words unto them, He abode *still* in Galilee.

10 But when His brethren were gone up, then went He also up unto the feast, not openly, but as it were in secret. [98. **Jerusalem.**

11 Then the Jews sought Him at the feast, and said, Where is He?

12 And there was much murmuring among the people concerning Him: for some said, He is a good man: others said, Nay; but He deceiveth the people.

13 Howbeit no man spake openly of Him for fear of the Jews.

SEC. 171. *Preaching at the Feast of Tabernacles.*

John 7:14—31.

14 ¶ Now about the midst of the feast Jesus went up into the temple, and taught. [99. **Temple.**

ON SEC. 170. HISTORICAL ADDITION.

Matthew and Mark bring Jesus from Cesarea Philippi to Capernaum, and they and Luke tell us of the great teaching in Peter's house so soon after His return thereto. But it is John alone who takes the Master up to the Feast of Tabernacles and exhibits Him in the temple as a man, like unto whom there never was one, as a healer of the blind, and as both God and man. At this period of Christ's life He adds 132 verses to the Synoptists' biographies. (See Chronological Synopsis, sections 170—180.)

15 And the Jews marvelled, saying, How knowest this Man letters, having never learned?

16 Jesus answered them, and said, My doctrine is not Mine, but His that sent Me.

17 If any man will do His will, he shall know of the doctrine, whether it be of God, or *whether* I speak of Myself.

18 He that speaketh of himself seeketh his own glory: but He that seeketh His glory that sent Him, the same is true, and no unrighteousness is in Him.

19 Did not Moses give you the law, and *yet* none of you keepeth the law? Why go ye about to kill Me?

20 The people answered and said, Thou hast a devil: who goeth about to kill Thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers); and ye on the Sabbath day circumcise a man.

23 If a man on the Sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at Me, because I have made a man every whit whole on the Sabbath day?

24 Judge not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this He, whom they seek to kill?

26 But, lo, He speaketh boldly, and they say nothing unto Him. Do the rulers know indeed that this is the very Christ?

27 Howbeit we know this Man whence He is: but when Christ cometh, no man knoweth whence He is.

28 Then cried Jesus in the temple as He taught, saying, Ye both know Me, and ye know whence I am: and I am not come of Myself, but He that sent Me is true, whom ye know not.

29 But I know Him: for I am from Him, and He hath sent Me.

30 Then they sought to take Him: but no man laid hands on Him, because His hour was not yet come.

31 And many of the people believed on Him, and said, When Christ cometh, will He do more miracles than these which this *Man* hath done?

SEC. 172. *Last Day of the Feast of Tabernacles.*

John 7:32—53.

32 THE Pharisees heard that the people murmured such things concerning Him; and the Pharisees and the chief priests sent officers to take Him. **[99. Temple.**

33 Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto Him that sent Me.

34 Ye shall seek Me, and shall not find *Me:* and where I am, *thither* ye can not come.

35 Then said the Jews among themselves, Whither will He go, that we shall not find Him? will He go unto the dispersed among the Gentiles, and teach the Gentiles?

36 What *manner of* saying is this that He said, Ye shall seek Me, and shall not find *Me:* and where I am, *thither* ye can not come?

37 In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink.

38 He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water.

39 (But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet *given;* because that Jesus was not yet glorified.)

40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43 So there was a division among the people because of Him.

44 And some of them would have taken Him; but no man laid hands on Him.

45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought Him?

46 The officers answered, Never man spake like this Man.

47 Then answered them the Pharisees, Are ye also deceived?

48 Have any of the rulers or of the Pharisees believed on Him?

49 But this people who knoweth not the law are cursed.

50 Nicodemus saith unto them, (he that came to Jesus by night being one of them,)

51 Doth our law judge *any* man, before it hear him, and know what he doeth?

52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

53 And every man went unto his own house.

SEC. 173. *Adulterous Woman.*

John 8:1—11.

100. Mt. Olives.] JESUS went unto the mount of Olives.

2 And early in the morning he came again into the temple,
101. Women's Court.] and all the people came unto Him; and He sat down, and taught them.

3 And the scribes and Pharisees brought unto Him a

woman taken in adultery; and when they had set her in the midst,

4 They say unto Him, Master, this woman was taken in adultery, in the very act.

5 Now Moses in the law commanded us, that such should be stoned: but what sayest Thou?

6 This they said, tempting Him, that they might have to accuse Him. But Jesus stooped down, and with *His* finger wrote on the ground, *as though He heard them not.*

7 So when they continued asking Him, He lifted up Himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, He said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

SEC. 174. *Preaching in the Treasury.*

John 8:12—32.

12 ¶ THEN spake Jesus again unto them, saying, I am the Light of the world; he that followeth [**101. Women's Court.** Me shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said unto Him, Thou bearest record of Thyself; Thy record is not true.

14 Jesus answered and said unto them, Though I bear record of Myself, *yet* My record is true: for I know whence I came, and whither I go; but ye can not tell whence I come, and whither I go.

15 Ye judge after the flesh; I judge no man.

16 And yet if I judge, My judgment is true: for I am not alone, but I and the Father that sent Me.

17 It is also written in your law, that the testimony of two men is true.

18 I am one that bear witness of Myself, and the Father that sent Me beareth witness of Me.

19 Then said they unto Him, Where is Thy Father? Jesus answered, Ye neither know Me, nor My Father: if ye had known Me, ye should have known my Father also.

20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on Him; for His hour was not yet come.

Believers and Disbelievers.

21 Then said Jesus again unto them, I go My way, and ye shall seek Me, and shall die in your sins: whither I go, ye can not come.

22 Then said the Jews, Will He kill Himself? because He saith, Whither I go, ye can not come.

23 And He said unto them, Ye are from beneath; I am from above: ye are of this world: I am not of this world.

24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *He*, ye shall die in your sins.

25 Then said they unto Him, Who art Thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning.

26 I have many things to say and to judge of you: but He that sent Me is true; and I speak to the world those things which I have heard of Him.

27 They understood not that He spake to them of the Father.

28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *He*, and *that* I do nothing of Myself; but as My Father hath taught Me, I speak these things.

29 And He that sent Me is with Me: the Father hath not left Me alone; for I do always those things that please Him.

30 As He spake these words, many believed on Him.

31 Then said Jesus to those Jews which believed on Him, If ye continue in My word, *then* are ye My disciples indeed;

32 And ye shall know the truth, and the truth shall make you free.

SEC. 175. *Abraham's Seed.*

John 8:33--59.

[101. Women's Court.

33 THEY answered Him, We be Abraham's seed, and were never in bondage to any man: how sayest Thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

35 And the servant abideth not in the house forever: *but* the Son abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abraham's seed; but ye seek to kill Me, because My word hath no place in you.

38 I speak that which I have seen with My Father: and ye do that which ye have seen with your father.

39 They answered and said unto Him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40 But now ye seek to kill Me, a Man that hath told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then said they to Him, We be not born of fornication; we have one Father, *even* God.

42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of Myself, but He sent Me.

43 Why do ye not understand My speech? *even* because ye can not hear My word.

44 Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And because I tell *you* the truth, ye believe Me not.

46 Which of you convinceth Me of sin? And if I say the truth, why do ye not believe Me?

47 He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

48 Then answered the Jews, and said unto Him, Say we not well that Thou art a Samaritan, and hast a devil?

49 Jesus answered, I have not a devil; but I honor My Father, and ye do dishonor Me.

50 And I seek not Mine own glory: there is One that seeketh and judgeth.

51 Verily, verily, I say unto you, If a man keep My saying, he shall never see death.

52 Then said the Jews unto Him, Now we know that Thou hast a devil. Abraham is dead, and the prophets; and Thou sayest, If a man keep my saying, he shall never taste of death.

53 Art Thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest Thou Thyself?

54 Jesus answered, If I honor Myself, My honor is nothing: it is My Father that henoreth Me; of whom ye say, that He is your God:

55 Yet ye have not known Him; but I know Him: and if I should say, I know Him not, I shall be a liar like unto you: but I know Him, and keep His saying.

56 Your father Abraham rejoiced to see My day: and he saw *it*, and was glad.

57 Then said the Jews unto Him, Thou art not yet fifty years old, and hast Thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

59 Then took they up stones to cast at Him: but Jesus hid Himself, and went out of the temple, going through the midst of them, and so passed by.

SEC. 176. *Healing a Man Who was Born Blind.*

John 9:1—14.

AND as *Jesus* passed by, He saw a man which was blind from *his* birth. **[102. Near Temple.**

2 And His disciples asked Him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, I am the Light of the world.

6 When He had thus spoken, He spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man with the clay,

7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent,). He went his way therefore, and washed, and came seeing.

8 The neighbors therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others *said*, He is like him: *but* he said, I am *he*.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A Man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is He? He said, I know not.

13 They brought to the Pharisees him that aforetime was blind.

14 And it was the Sabbath day when Jesus made the clay,
103. Mt. Olives.] and opened his eyes.

Sec. 177. *Persecuting the Man Who was Born Blind.*

John 9:15—34.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This Man is not of God, because He keepeth not the Sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17 They say unto the blind man again, What sayest thou of Him, that He hath opened thine eyes? He said, He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These *words* spake his parents, because they feared the Jews: for the Jews had agreed already that if any man did

confess that He was Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age: ask him.

24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this Man is a sinner.

25 He answered and said, Whether He be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did He to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would you hear *it* again? will ye also be His disciples?

28 Then they reviled him, and said, Thou art His disciple: but we are Moses' disciples.

29 We know that God spake unto Moses: *as for* this *Fellow*, we know not from whence He is.

30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence He is, and *yet* He hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man be a worshiper of God, and doeth His will, him He heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this Man were not of God, He could do nothing.

34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

SEC. 178. *Faith of the Man Who was Blind.*

John 9:35—41.

35 JESUS heard that they had cast him out; and when He had found him, He said unto him, Dost thou [**104. Temple.**
believe on the Son of God?

36 He answered and said, Who is He, Lord, that I might believe on Him?

37 And Jesus said unto him, Thou hast both seen Him, and it is He that talketh with thee.

38 And he said, Lord, I believe. And he worshiped Him.

39 And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

40 And *some* of the Pharisees which were with Him heard these words, and said unto Him, Are we blind also?

41 Jesus said unto them, If ye were blind, ye should have no sins: but now ye say, We see; therefore your sin remaineth.

SEC. 179. *Parable—True and False Shepherds.*

John 10:1—16.

VERILY, verily, I say unto you, He that entereth not by **104. Temple.]** the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them: but they understood not what things they were which He spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the Door of the sheep.

8 All that ever came before Me are thieves and robbers: but the sheep did not hear them.

9 I am the Door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.

11 I am the Good Shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the Good Shepherd, and know my *sheep*, and am known of Mine.

15 As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, *and* one Shepherd.

SEC. 180. *Jesus Laying Down His Life.*

John 10:17—21.

17 THEREFORE doth My Father love Me, because I lay down My life, that I might take it again.

18 No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father.

19 There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad; why hear ye Him?

21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

LAST GREAT JOURNEY BEGUN.

SEC. 181. *Sending Forth Messengers.*

Luke 9:51—62.

51 ¶ AND it came to pass, when the time [a]was come that **105. Capernaum.]** He should be received up, He steadfastly set His face to go to Jerusalem.

52 And sent messengers before His face: and they went, and entered into a village of the Samaritans, to make ready for Him.

53 And they did not receive Him, because His face was [b]as though He would go to Jerusalem.

54 And when His disciples James and John saw *this*, they said, Lord, wilt Thou that we command fire to come down from heaven, and consume them, even as Elias did?

ON SEC. 181. HISTORICAL ADDITION.

The greatest historical addition ever made at one time by one of the Evangelists begins at Luke 9:51 and closes at 18:14. In point of space it extends from Jerusalem to Capernaum, to towns and cities in Galilee, to Perea, and southward to the northern shores of the Dead Sea. In point of time it extends from the feast of Tabernacles until the feast of Dedication, or from the last of September to the 19th or 20th of December. This was the longest, most public and most important journey made by the blessed Savior. That part of it given by Luke is about 200 miles, and if we add the touches of Matthew and Mark, and one touch from John, which brings the Savior to Jerusalem, it would be about 240 miles. On this great journey Jesus delivered twenty parables, all of which, save the parable of the Vineyard Laborers, are recorded only by Luke. In this great addition we have 350 verses, which is equal to almost one-half of Mark's Gospel. If Luke's Gospel had done no more than furnish this great Gospel addition it would be indispensable. (For an illustration of the probable number of miles traveled by the Savior during the journey referred to see the map in front of this book; for an illustration of the magnitude of Luke's addition see Chronological Synopsis, sections 181, 229, 234.

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[a] R. V. Days were well-nigh come.
[b] R. V. As though He were going.

55 But He turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

Three Who Would Follow.

57 ¶ And it came to pass, that, as they went in the way, a certain *man* said unto Him, Lord, I will follow Thee whithersoever Thou [a]goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *His* head.

CHRONOLOGY.

Luke 9:51—62 and chapters 10, 11, 12, 13, 14, 15, 16, 17 and 18:1—30, is a chronological record of a part of the Savior's great journey from Capernaum to Jerusalem to the feast of Dedication. The incidents of this great journey from Capernaum to the coasts of Judea are recorded only by Luke. In Matthew 19, and in 20:1—16, and in Mark 10:1—31, we have a notice of the route taken by the Savior and a record of the events that occurred in the [b]coast of Judea, on the east side of the River Jordan. Matthew and Mark make this journey begin the week following the Transfiguration of Christ. They also immedistely connect the close of this great journey with the beginning of the Passion Week—the triumphal entry. See Matthew 17: 18: 19: and 20:1—11 and Mark 9: 10: and 11:1—11. The fact is, between the eighteenth and nineteenth chapters of Matthew, and between the ninth and tenth chapters of Mark, there is an omission of the Savior's visit to the feast of Tabernacles and of the great events connected therewith, and also an omission of the numerous and great events of His journey from Capernaum to the coasts of Judea, as He went to the feast of Dedication. (See Chronological Synopsis, sections 169—229.) Matthew, Mark, and Luke, taken together, give a record of the events that occurred on the way as Jesus went to the feast of Dedication; but they are silent as to the events that occurred at the feast. This omission makes their records of this great journey stand in immediate connection with their records of the last journey Jesus actually

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[a] See section 115.

[b] See note at section 230.

59 And He said unto another, Follow Me. But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow Thee; but let me first go bid them farewell, which are at home at my house.

62 And Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.

LAST GREAT JOURNEY.

Sec. 182. *Sending Forth the Seventy.*

Luke 10:1—11.

After [a]these things the Lord appointed other [b]seventy **105. Capernaum.]** also, and sent them two and two before His face into every city and place, whither He Himself [c]would come.

2 Therefore said He unto them, The harvest truly *is* great, but the laborers *are* few: pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest.

3 Go your ways: behold, I send you forth as lambs among wolves.

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made before His death—the one from Ephraim to Jerusalem, by the way of Jericho. This is one instance, out of many, where an historical omission makes an irreconcilable contradiction between the Evangelists. See Chronological Synopsis, sections 234 to 242, which will show the great omission made by the first three Evangelists, and the addition made by the fourth one, thereby producing a harmony. Luke 9:51—62 is an historical anticipation, therefore said verses have been re-inserted at that period, when the events therein described occurred.

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[a] See section 127.
[b] R. V. Seventy others.
[c] R. V. Was about to come.

4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

5 And into whatsoever house ye enter, first say, Peace *be* to this house.

6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

SEC. 183. *Galilean Cities Condemned.*

Luke 10:12—16.

12 BUT I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. **[105. Capernaum.**

13 Woe unto thee, [a]Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 And thou, Capernaum, which [b]art exalted to heaven, shall be thrust down to hell.

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[a] See section 89.

[b] R. V. Shalt thou be exalted unto heaven? thou shalt be brought down unto hades.

16 He that heareth you heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me despiseth Him that sent Me.

SEC. 184. *Return of the Seventy.*

Luke 10:17—20.

17 ¶ AND the seventy returned again with joy, saying, **105. Capernaum.**] Lord, even the devils are subject unto us through Thy name.

18 And He said unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

SEC. 185. *Christ Rejoicing.*

Luke 10:21—24.

21 ¶ IN that hour Jesus rejoiced in spirit, and said, I **105. Capernaum**] thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father; for so it seemed good in Thy sight.

22 All things are delivered to Me of My Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *Him.*

23 And He turned Him unto *His* disciples, and said privately, Blessed *are* the eyes which see the things that ye see:

24 For I tell you, that many prophets and kings have

desired to see those things which ye see, and have not seen *them;* and to hear those things which ye hear, and have not heard *them.*

SEC. 186. *A Lawyer Questioning Jesus.*

Luke 10:25—29.

25 ¶ AND, behold, a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life? [**105. Capernaum.**

26 He said unto him, What is written in the law? how readest thou?

27 And he answering said, **Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.** (Deut. 6:5; Lev. 19:18.)

28 And He said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbor?

SEC. 187. *Parable of the Good Samaritan.*

Luke 10:30—37.

30 AND Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him,* and departed, leaving *him* half dead. [**105. Capernaum.**

31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked *on him,* and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him.*

34 And went to *him,* and bound up his wounds, pouring

in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

SEC. 188. *Troubled About Many Things.*

Luke 10:38--42.

38 ¶ Now it came to pass, as they went, [a]that He entered **106. Martha's House.]** into a certain village: and a certain woman named Martha received Him into her house.

39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

40 But Martha was cumbered about much serving, and came to Him, and said, Lord, dost Thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

SEC. 189. *Teaching the Apostles How to Pray.*

Luke 11:1—4.

AND it came to pass, that, as He was praying in a certain **107. Galilee.]** place, when He ceased, one of His disciples said unto Him, Lord, teach us to pray, as John also taught his disciples.

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[a] R. V. On their way.

2 And He said unto them, When ye pray, say, Our Father which art in heaven, Hallowed by Thy name. [a]Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

Sec. 190. *Parable—The Friend at Midnight.*

Luke 11:5--13.

5 And He said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; **[107. Galilee.**

6 For a friend of mine in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I can not rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11 If [b]a son shall ask bread of any of you that is a father, will he give him a stone? or *if he ask a fish,* will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

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[a] See Section 55.

[b] R. V. And of which of you that is a father shall his son ask a loaf.

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask Him?

Sec. 191. *A Blasphemous Charge.*

Luke 11 : 14—23.

14 ¶ And He was casting out a devil, and it was dumb. **107. Galilee.]** And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

15 But some of them said, He casteth out devils through [a]Beelzebub, the chief of devils.

16 And others, tempting *Him*, sought of Him a sign from heaven.

17 But He, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth.

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace:

22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils.

23 He that is not with Me is against Me: and he that gathereth not with Me scattereth.

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[a] See section 94.

Sec. 192. *Return of the Unclean Spirit.*

Luke 11:24—26.

24 ¶ When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; [107. **Galilee.** and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth *it* swept and garnished.

26 Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first.

Sec. 193. *Blessing Christ's Mother.*

Luke 11:27, 28.

27 ¶ And it came to pass, as he spake these things, a certain woman of the company lifted up her [107. **Galilee.** voice, and said unto Him, Blessed *is* the womb that bare Thee, and the paps which Thou hast sucked.

28 But He said, Yea, rather, blessed *are* they that hear the word of God, and keep it.

Sec. 194. *No Sign but the Prophet Jonas.*

Luke 11:29—32.

29 ¶ And when the [a]people were gathered thick together, He began to say, This is an evil generation: they [107. **Galilee.** seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

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[a] R. V. Multitudes were gathering together unto Him.

31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

32 The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

SEC. 195. *Parables—Lighted Candle and the Eye.*

Luke 11:33–36.

33 ¶ No man, when he hath lighted a [a]candle, putteth *it*
107. Galilee.] in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also *is* full of darkness.

35 Take heed therefore that the light which is in thee be not darkness.

36 If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

SEC. 196. *Scribes, Pharisees, and Lawyers Condemned.*

Luke 11:37—54.

37 ¶ AND as He spake, a certain Pharisee besought Him
108. Galilee.] to dine with him: and He went in, and sat down to meat.

38 And when the Pharisee saw *it*, he marvelled that He had not first washed before dinner.

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[a] See section 46.

39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

40 *Ye* fools, did not He that made that which is without make that which is within also?

41 But rather give alms of such things as ye have; and, behold, all things are clean unto you.

42 But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 Woe unto you, Pharisees! for ye love the uppermost seats in the snyagogues, and greetings in the markets.

44 Woe unto you, scribes and [a]Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware of *them*.

45 Then answered one of the lawyers, and said unto Him, Master, thus saying Thou reproachest us also.

46 And He said, Woe unto you also, *ye* lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute:

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

51 From the blood of Abel unto the blood of Zacharias,

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[a] See section 271.

which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

53 And [a]as He said these things unto them, the scribes and the Pharisees began to [b]urge *Him* vehemently, and to provoke Him to speak of many things:

54 Laying wait for Him, and seeking to catch something out of His mouth, that they might accuse Him.

SEC. 197. *Apostles Warned Against Pharisaism.*

Luke 12:1—9.

109. Galilee.] In the meantime, when [c]there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, He began to say unto His disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

4 And I say unto you, My friends, Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom ye shall fear: Fear Him, which after He hath killed hath power to cast into hell; yea, I say unto you, Fear Him.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

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[a] R. V. And when He was come out from thence.

[b] R. V. To press upon Him.

[c] R. V. The many thousands of the multitude were gathered together.

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

8 Also I say unto you, Whosoever shall confess Me before men, him shall the Son of man also confess before the angels of God:

9 But he that denieth Me before men shall be denied before the angels of God.

SEC. 198. *Blasphemy Against the Holy Ghost.*

Luke 12:10—12.

10 ¶ AND whosoever shall speak a word against the Son of man, it shall be foregiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

Apostles' Trials Foretold.

11 ¶ And when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

SEC. 199. *Parable—The Rich Fool.*

Luke 12:13—21.

13 ¶ AND one of the company said unto Him, Master, speak to my brother, that he divide the inheritance with me. [**109. Galilee.**

14 And He said unto him, Man, who made Me a judge or divider over you?

15 And He said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16 And He spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry.

20 But God said unto him, *Thou* [a]fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

21 So *is* he that layeth up treasure for himself, and is not rich toward God.

SEC. 200. *God's Providence.*

Luke 12:22—34.

22 ¶ And He said unto his disciples, Therefore I say unto you, take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body *is more* than raiment.

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

25 And which of you with taking thought can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow: they toil not, they

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[a] R. V. Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be?

spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more *will He clothe* you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 But rather seek ye the kingdom of God; and all these things shall be added unto you.

32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

SEC. 201. *Parable—Faithful and Unfaithful Servants.*

Luke 12:35—48.

35 ¶ LET your loins be girded about, and *your* lights burning;

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; **[109. Galilee.** that when he cometh and knocketh, they may open unto him immediately.

37 Blessed *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 Then Peter said unto Him, Lord, speakest Thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season?

43 Blessed *is* that servant, whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

46 The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

47 And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.

48 But he that knew not, and did commit things worthy of stripes shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

SEC. 202. *Effect of Christ's Coming.*

Luke 12:49—53.

¶ 49 I AM come to send fire on the earth; and what will
109. Galilee.] I, if it be already kindled?

50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

SEC. 203. *Ignorance of the Signs.*

Luke 12:54--59.

54 ¶ AND He said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55 And when *ye see* the south wind blow, ye say, There will be heat; and it cometh to pass.

56 *Ye* hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

57 Yea, and why even of yourselves judge ye not what is right?

58 When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

SEC. 204. *Slain Galileans.*

Luke 13:1–5.

THERE were present at that season some that told Him of
109. Galilee.] the Galileans, whose blood Pilate had mingled
with their sacrifices.

2 And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

SEC. 205. *Parable—Fig Tree in the Vineyard.*

Luke 13:6—9.

6 ¶ HE spake also this parable; A certain *man* had a [a]fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground?

8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung *it:*

9 And if it bear fruit, *well:* and if not, *then* after that thou shalt cut it down.

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[a] See sections 256, 273.

SEC. 206. *Healing the Bowed Woman.*

Luke 13:10—17.

10 ¶ AND He was teaching in one of the synagogues on the Sabbath. **[110. Galilee.**

11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*.

12 And when Jesus saw her, He called *her to Him*, and said unto her, Woman, thou art loosed from thine infirmity.

13 And He laid *His* hands on her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the Sabbath day.

15 The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the Sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?

17 And when He had said these things, all His adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by Him.

SEC. 207. *Parables—Mustard Seed, and Leaven.*

Luke 13:18—21.

18 ¶ THEN said He, Unto what is the kingdom of God like? and whereunto shall I resemble it?

19 It is like a grain of [a]mustard seed, which a man took,

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[a] See section 102.

and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

20 ¶ And again He said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

SEC. 208. *Christ's Gate and Door.*

Luke 13:22—30.

22 ¶ AND He went through the cities and villages teaching, and journeying toward Jerusalem.

23 Then said one unto Him, Lord, are there few that be saved? And He said unto [a]them,

24 Strive to enter in at the [b]strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and He shall answer and say unto you, I know you not whence ye are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But he shall say, I tell you, I know you not whence ye are; depart from me, all *ye* workers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.

29 And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

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[a] See section 62.
[b] R. V. By the narrow door.

30 And, behold, there are last which shall be first, and there are first which shall be last.

Sec. 209. *Threats of Herod Antipas.*

Luke 13:31—33.

31 ¶ The same day [a] there came certain of the Pharisees, saying unto Him, Get Thee out, and depart hence: for Herod will kill Thee.

[110. Galilee.

32 And He said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third *day* I shall be perfected.

33 [b] Nevertheless I must walk to-day, and to-morrow, and the *day* following: for it can not be that a prophet perish out of Jerusalem.

Sec. 210. *Weeping Over Jerusalem.*

Luke 34:34—39.

34 ¶ O Jerusalem, Jerusalem, which killest the prophets, and stonest [c] them that are sent unto thee;

[110. Galilee.

On Sec. 210. chronology.

The tender lamentation and the startling prophecy recorded in the 210th section are often quoted as having been uttered by the blessed Savior as He made His triumphal ride into the holy city. Jesus told those in whose presence He uttered the lamentation and prophecy that the next time they saw Him they would say, "Blessed is He that cometh in the name of the Lord." Now we know that the very people who witnessed the triumphal ride, saw Jesus the next day, and almost every day from the day of triumph until the day of death; and we also know that on none of those days did they hail Jesus as coming in the name of the Lord.

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[a] R. V. In that very hour.

[b] Howbeit I must go on my way to-day.

[c] See section 253.

how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not!

35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see Me, until *the time* come when ye shall say, Blessed *is* He that cometh in the name of the Lord.

Matthew 23:37—39.

37 O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see Me henceforth, till ye shall say, **Blessed *is* He that cometh in the name of the Lord.** (Ps. 118:26.)

In fact, the close of the Savior's triumphal ride was the beginning of the passion of His death. To make Jesus utter the words contained in the 210th section at the time of the triumphal ride, is to make Matthew contradict Luke, and the prophecy of Jesus fail of fulfillment.

Most harmonists make Jesus utter the above named lamentation and prophecy just before taking His last farewell leave of the Temple. This position is also untrue. For those who heard Christ's last discourse in the Temple saw him afterwards on trial, and after that on the cross, and it is certain that on both those occasions their words were only words of bitter derision. The fact is, the words contained in the 210th section were not spoken in or about Jerusalem, but in Galilee, shortly after Jesus had begun His last great journey to Jerusalem. In part they were a distinct prophecy concerning the triumphal ride, and were literally fulfilled the day Jesus rode into Jerusalem on that humble beast. This position harmonizes Matthew with Luke, fulfills the prophecy of Jesus, and acknowledges the immutability of His wisdom. Luke has recorded this lamentation and prophecy in chronological order. Matthew's record of them is as far out of chronological order as Galilee is from Jerusalem. The lamentation Jesus did make and the prophecy He uttered as He made His triumphal ride, are not recorded by Matthew, but are recorded alone by Luke in section 253.

SEC. 211. *Healing a Dropsical Man.*

Luke 14:1—6.

AND it came to pass, as He went into the house of one of the [a]chief Pharisees to eat bread on the Sabbath day, that they watched Him. **[111. Galilee.**

2 And, behold, there was a certain man before Him which had the dropsy.

3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath day?

4 And they held their peace. And He took *him*, and healed him, and let him go;

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day?

6 And they could not answer Him again to these things.

SEC. 212. *Parable—Choosing Lowest Place.*

Luke 14:7—11.

7 ¶ AND He put forth a parable to those which were bidden; when He marked how they chose out the chief rooms, saying unto them,

8 When thou art bidden of any *man* to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

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[a] R. V. Rulers of the Pharisees on a Sabbath to eat bread.

11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

SEC. 213. *Our Best Guests.*

Luke 14:12—14.

12 ¶ THEN said He also to him that bade Him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbors; lest they also bid thee again, and a recompense be made thee.

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they can not recompense thee: for thou shalt be recompensed at the resurrection of the just.

SEC. 214. *Parable—The Great Supper.*

Luke 14:15—24.

15 ¶ AND when one of them that sat at meat with Him **111. Galilee.]** heard these things, he said unto Him, Blessed *is* he that shall eat bread in the kingdom of God.

16 Then said He unto him, A certain man made a great supper, and bade many:

17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18 And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I can not come.

21 So that servant came, and shewed his lord these things.

Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled.

24 For I say unto you, That none of those men which were bidden shall taste of my supper.

SEC. 215. *Counting the Cost.*

Luke 14:25—35.

25 ¶ AND there went great multitudes with Him: and He turned, and said unto them,

26 If any *man* come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be My disciple.

27 And whosoever doth not bear his cross, and come after Me, can not be My disciple.

28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it?*

29 Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he can not be My disciple.

34 Salt *is* good: but if the salt have lost his savor, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear.

SEC. 216. *Parable—Finding the Lost Sheep.*

Luke 15:1—7.

THEN [a]drew near unto Him all the publicans and sinners **112. Galilee.]** for to hear Him.

2 And the Pharisees and scribes murmured, saying, This Man receiveth sinners, and eateth with them.

3 ¶ And He spake this parable unto them, saying,

4 What man of you, having an hundred [b]sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

6 And when he cometh home, he calleth together *his* friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

SEC. 217. *Parable—Finding the Lost Silver.*

Luke 15:8—10.

8 ¶ EITHER what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it?*

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[a] R. V. Now all the publicans and sinners were drawing near unto Him.
[b] See section 116.

9 And when she hath found *it*, she calleth *her* friends and *her* neighbors together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

SEC. 218. *Parable—The Prodigal Son.*

Luke 15:11—24.

11 ¶ AND He said, A certain man had two sons: **[112. Galilee.**

12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me.* And he divided unto them *his* living.

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father I have sinned

against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet:

23 And bring hither the fatted calf, and kill *it;* and let us eat, and be merry:

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

SEC. 219. *Evil Conduct of the Prodigal's Brother.*

Luke 15:25—32.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and entreated him.

29 And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

Sec. 220. *Parable—The Unjust Steward.*

Luke 16:1—8.

And He said also unto His disciples, There was a certain rich man which had a steward; and the same **[112. Galilee.** was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I can not dig; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

Sec. 221. *Mammon of Unrighteousness.*

Luke 16:9—13.

9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches?*

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and mammon.

SEC. 222. *Pharisees Rebuked.*

Luke 16:14—18.

14 ¶ AND the Pharisees also, who were covetous, heard all these things: and they derided Him.

15 And He said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

16 The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it.

17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.

18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.

SEC. 223. *Parable—Rich Man and Lazarus.*

Luke 16:19--31.

19 ¶ THERE was a certain rich man, which was clothed
112. Galilee.] in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

23 And in [a]hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you can not; neither can they pass to us, that *would come* from thence.

27 Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

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[a] R. V. Hades.

SEC. 224. *Offending Little Ones, and Forgiving Trespasses.*

Luke 17:1—6.

THEN said He unto the disciples, It is impossible but that **112. Galilee.]** offenses will come: but woe *unto him,* through whom they come!

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

5 And the Apostles said unto the Lord, Increase our faith.

6 And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

SEC. 225. *Parable—Plowing Servant.*

Luke 17:7--10.

7 ¶ BUT which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

Luke 9:51—62.

51 And it came to pass, when the time was come that He should be received up, He steadfastly set His face to go to Jerusalem,

52 And sent messengers before His face: and they went, and entered into a village of the Samaritans, to make ready for Him. [113. [a]**Engannim.**

53 And they did not receive Him, because His face was as though He would go to Jerusalem.

54 And when His disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

55 But He turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village. [114. **Beth-Shean.**

57 ¶ And it came to pass, that, as they went in the way, a certain *man* said unto Him, Lord, I will follow Thee whithersoever Thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *His* head.

59 And He said unto another, Follow Me. But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow Thee; but let me first go bid them farewell, which are at home at my house.

62 And Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.

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[a] See map in front of this book.

Sec. 226. *Cleansing Ten Lepers.*

Luke 17:11—19.

11 ¶ And it came to pass, as He went to Jerusalem, that **114. Beth-Shean.]** He passed through the midst of Samaria and Galilee.

12 And as He entered into a certain village, there met Him ten men that were lepers, which stood afar off:

13 And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

14 And when he saw *them*, He said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on *his* face at His feet, giving Him thanks: and he was a Samaritan.

17 And Jesus answering said, Were there not ten cleansed? but where *are* the nine?

18 There are not found that returned to give glory to God, save this stranger.

19 And He said unto Him, Arise, go thy way: thy faith hath made thee whole.

Sec. 227. *Coming of the Lord and His Kingdom.*

Luke 17:20—37.

20 ¶ And when He was demanded of the Pharisees, **114. Beth-Shean.]** when the kingdom of God should come, He answered them and said, The kingdom of God cometh not with observation:

21 Neither shall they say, [a]Lo here! or, lo there! for, behold, the kingdom of God is within you.

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[a] See section 272.

22 And He said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*.

23 And they shall say to you, See here; or, see there: go not after *them*, nor follow *them*.

24 For as the [a]lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in His day.

25 But first must He suffer many things, and be rejected of this generation.

26 And as it was in the days of [b]Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

30 Even thus shall it be in the day when the Son of man is revealed.

31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 Remember Lot's wife.

33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

34 I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.

35 Two *women* shall be [b]grinding together; the one shall be taken, and the other left.

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[a] See section 272.
[b] See section 274.

36 Two *men* shall be in the field; the one shall be taken, and the other left.

37 And they answered and said unto Him, Where, Lord? And He said unto them, Wheresoever the body *is*, thither will the eagles be gathered together.

SEC. 228. *Parable—The Unjust Judge.*

Luke 18:1—8.

AND He spake a parable unto them *to this end*, that men **114. Beth-Shean.]** ought always to pray, and not to faint;

2 Saying, there was in a city a judge, which feared not God, neither regarded man:

3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them?

8 I tell you that He will avenge them speedily. Nevertheless when the Son of man cometh, shall He find faith on the earth?

SEC. 229. *Parable—Pharisee and Publican Praying.*

Luke 18:9—14.

9 ¶ AND He spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, God,

I thank Thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

SEC. 230. *Divorce and Marriage.*

Matthew 19:1–4, 7, 8, 5,6, and 9–12.

AND it came to pass, *that* when **115. Coasts of Judea.]** Jesus had finished these sayings, He departed from Galilee and came into the [a]coasts of Judea, beyond Jordan.

2 And great multitudes followed Him; and He healed them there.

3 The Pharisees also came unto Him, tempting Him, and saying unto Him, Is it lawful for a man to put away his wife for every cause?

4 And He answered and said unto them, Have ye not read, that He which made *them* at the beginning made them male and female.

7 They say unto Him, Why did Moses then command to give a writing of divorcement, and to put her away?

Mark 10:1—12.

AND He arose from thence, and cometh into the [a]coasts of Judea by the farther side of Jordan: and the people resort unto Him again; and, as He was wont, He taught them again.

2 And the Pharisees came to Him, and asked Him, Is it lawful for a man to put away *his* wife? tempting Him.

3 And He answered and said unto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put *her* away.

5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

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[a] R. V. Borders of Judea and beyond Jordan: and multitudes come together unto Him again.

8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

5 And said, **For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh.**

(Gen. 2:24.)

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

9 And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and

6 But from the beginning of the creation God made them male and female.

7 **For this cause shall a man leave his father and mother, and cleave to his wife;**

8 **And they twain shall be one flesh**: so then they are no more twain; but one flesh. (Gen. 2:24.)

9 What therefore God hath joined together, let not man put asunder.

116. In a House.

10 And in the house His disciples asked Him again of the same *matter*.

11 And He saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

ON SEC. 230. JUDEA.

"Judea—This term in Luke 23:5; John 7:1, refers to the southernmost of the three divisions of the Holy Land. After the captivity the name Judea was applied generally to the whole land of Palestine west of Jordan. (Hag. 1:1—14; 2:2.) Under the Romans, in the time of Christ, Palestine was divided into Galilee, Samaria, and Judea (John 4:4, 5; Acts 9:31), the last including the whole of the southern part west of Jordan. But this division was only observed as a political and local local distinction, for the sake of indicating the part of the country, just as we use the name of a county (Matt. 2:1—5; 3:1; 4:25; Luke 1:65); but when the whole of Palestine was to be indicated in a general way, the term Judea was still employed. Thus persons in Galilee and elsewhere spoke of going to Judea (John 7:3; 11:7) to distinguish the part of Palestine to which they were proceeding; but when persons in Rome and other places spoke of Judea (Acts 28:21) they used the word as a general denomination for the country of the Jews, or Palestine. Indeed, the name seems to have had a more extensive application than even to Palestine west of the Jordan. It denoted all the kingdom of Herod the Great, who was called the King of Judea; and much of these lay beyond the river. (Comp. Matt. 19:1; Mark 10:1.)" (Biblical Cyclopædia, McClintock & Strong, vol. 4, p. 1045.)

whoso marrieth her which is put away doth commit adultery.

10 His disciples say unto Him, If the case of the man be so with *his* wife, it is not good to marry.

11 But He said unto them, All *men* can not receive this saying, save *they* to whom it is given.

12 For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

Sec. 231. *Blessing Little Children.*

Matthew 19:13—15.

116. In a House.

13 ¶ Then were there brought unto Him little children, that He should put *His* hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not, to come unto Me: for of such is the kingdom of heaven.

15 And He laid *His*

Mark 10:13—16.

13 ¶ And they brought young children to Him, that He should touch them: and *His* disciples rebuked those that brought *them*.

14 But when Jesus saw *it*, He was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God.

15 Verily I say unto

Luke 18:15—17.

15 ¶ And they brought unto Him also infants, that He would touch them: but when *His* disciples saw *it*, they rebuked them.

16 But Jesus called them *unto Him*, and said, Suffer little children to come unto Me, and forbid them not: for of such is the kingdom of God.

17 Verily I say unto you, Whosoever shall

hands on them, and departed thence.

you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And He took them up in His arms, put *His* hands upon them, and blessed them.

not receive the kingdom of God as a little child shall in nowise enter therein.

Sec. 232. *Rich Young Ruler Tested.*

Matthew 19:16—26.

16 ¶ And, behold, one **117. Judea.]** came and said unto Him, Good Master, what good thing shall I do, that I may have eternal life?

17 And He said unto him, Why callest thou Me good? *there is* none good but one, *that is* God: but if thou wilt enter into life, keep the commandments.

18 He saith unto Him, Which? Jesus said, **Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness.**

Mark 10:17—27.

17 ¶ And [a] when He was gone forth into the way, there came one running, and kneeled to Him, and asked Him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou Me good? *there is* none good but one, *that is*, God.

19 Thou knowest the commandments, **Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother.** (Exod. 20.)

Luke 18:18—27.

18 ¶ And a certain ruler asked Him, saying, Good Master, what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou Me good? none *is* good, save one, *that is*, God.

20 Thou knowest the commandments, **Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and thy mother.**

(Ex. 20.)

21 And he said, All these have I kept from my youth up.

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[a] R. V. As He was going forth.

19 **Honor thy father and *thy* mother: and, Thou shalt love thy neighbor as thyself.** (Ex. 20.)

20 The young man saith unto Him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow Me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 Then said Jesus unto His disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

20 And he answered and said unto Him, Master, all these have I observed from my youth.

21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow Me.

22 And [a] he was sad at that saying, and went away grieved: for he had great possessions.

23 And Jesus looked round about, and saith unto His disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at His words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25 It is easier for a

22 Now when Jesus heard these things, He said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow Me.

23 And when he heard this, he was very sorrowful: for he was very rich.

24 And when Jesus saw that he was very sorrowful, He said, How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard *it* said, Who then can be saved?

27 And He said, The things which are impossible with men are possible with God.

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[a] R. V. But his countenance fell at the saying.

25 When His disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved? 26 But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible.	camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. 26 And they were astonished out of measure, saying among themselves, Who then can be saved? 27 And Jesus looking upon them saith, With men *it is* impossible, but not with God · for with God all things are possible.

Sec. 233. *Reward of Sacrificing all for Christ.*

Matthew 19:27—30.	Mark 10:28—31.	Luke 18:28—30.
27 Then answered Peter and said unto Him, Behold, we have forsaken all, and followed Thee; what shall we have therefore? 28 And Jesus said unto them, Verily I say unto you, That ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.	28 Then Peter began to say unto Him, Lo, we have left all, and have followed Thee. 29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake, and the gospel's, 30 But he shall receive an hundredfold now in this time, houses, and brethren, and sis-	28 Then Peter said, Lo, we have left all, and followed Thee. 29 And He said unto them, Verily, I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, 30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundredfold, and shall inherit everlasting life.

30 But many *that are* first shall be last; and the last *shall be* first.

ters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

31 But many *that are* first shall be last; and the last first.

Sec. 234. *Parable—Vineyard Laborers.*

Matthew 20:1—16.

For the kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning to hire laborers into his vineyard. [117. Judea.

2 And when he had agreed with the laborers for a penny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the market-place,

4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hours, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

8 So when even was come, the lord of the vineyard saith

unto his steward, Call the laborers, and give them *their* hire, beginning from the last unto the first.

9 And when they came that *were hired* about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received *it*, they murmured against the goodman of the house,

12 Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

16 So the last shall be first, and the first last: for many be called, but few chosen.

FEAST OF DEDICATION.

SEC. 235. *Teaching in Solomon's Porch.*

John 10:22—39.

22 ¶ AND it was [a] at Jerusalem the feast of the dedication,
118. Solomon's Porch.] and it was winter.

23 And Jesus walked in the temple in Solomon's porch.

24 Then came the Jews round about Him, and said unto Him, How long dost Thou make us to doubt? If Thou be the Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believed not:

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[a] R. V. The feast of the dedication at Jerusalem.

the works that I do in My Father's name, they bear witness of Me.

26 But ye believe not, because ye are not of My sheep, as I said unto you.

27 My sheep hear My voice, and I know them, and they follow Me:

28 And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of My hand.

29 My Father, which gave *them* Me, is greater than all; and no *man* is able to pluck *them* out of My Father's hand.

30 I and *My* Father are one.

31 Then the Jews took up stones again to stone Him.

32 Jesus answered them, Many good works have I shewed you from My Father; for which of those works do ye stone Me?

33 The Jews answered Him, saying, For a good work we stone Thee not; but for blasphemy; and because that Thou, being a man, makest Thyself God.

34 Jesus answered them, Is it not written in your law, **I said, Ye are gods?** (Ps. 82:6.)

35 If He called them gods, unto whom the word of God came, and the scripture can not be broken;

ON SEC. 235. HISTORICAL ADDITION.

At Matthew 20:16, Mark 10:31, and Luke 18:30, there is a great break in the history of Christ's life, which is filled by the fourth Evangelist. The discourse in Solomon's porch, the Jews' effort to stone Jesus, and to arrest Him, the visit to Bethabara, the sickness and death of Lazarus, Jesus meeting Martha and Mary, the resurrection of Lazarus, the holding of a death council, the prophecy of Caiaphas, a fresh resolve to kill Jesus, and the journey to Ephraim, find no place in the synoptists' history. In other words, all the events in Christ's life, from the feast of Dedication until within two days of the beginning of the Passion week, are given by John. (See Chronological Synopsis, sections 235–241, and the comment at the close of the last named section.) To complete the synoptists' history, John 10:22–42, and chapter 11, should be inserted between Matthew 20:16 and 17, between Mark 10:31 and 32, and between Luke 18:30 and 31.

36 Say ye of Him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

37 If I do not the works of My Father, believe Me not.

38 But if I do, though ye believe not Me, believe the works: that ye may know, and believe, that the Father *is* in Me, and I in Him.

39 Therefore they sought again to take Him: but He escaped out of their hand,

SEC. 236. *Jesus Beyond Jordan.*

John 10:40—42.

40 AND went away again beyond Jordan into the place **119. Bethabara.]** where John at first baptized; and there He abode.

41 And many resorted unto Him, and said, John did no miracle: but all things that John spake of this Man were true.

42 And many believed on Him there.

MARTHA, MARY, AND LAZARUS.

SEC. 237. *Sickness and Death of Lazarus.*

John 11:1—16.

NOW a certain *man* was sick, *named* Lazarus, of Bethany, **119. Bethabara.]** the town of Mary and her sister Martha.

2 (It was *that* Mary which anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick).

3 Therefore his sisters sent unto Him, saying, Lord, behold, he whom Thou lovest is sick.

4 When Jesus heard *that*, He said, This sickness is not

unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When He had heard therefore that he was sick, He abode two days still in the same place where He was.

7 Then after that saith He to *His* disciples, Let us go into Judea again.

8 *His* disciples say unto Him, Master, the Jews of late sought to stone Thee; and goest Thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said He: and after that He saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

12 Then said His disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that He had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with Him.

SEC. 238. *Jesus and the Weeping Sisters.*

John 11:17—37.

17 THEN when Jesus came, He found that he had *lain* in in the grave four days already.

18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was **120. Near Bethany.]** coming, went and met Him; but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, if Thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever Thou wilt ask of God, God will give *it* Thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto Him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the Resurrection, and the Life: he that believeth in Me, though he were dead, yet shall he live:

26 And whosoever liveth and believeth in Me shall never die. Believest thou this?

27 She saith unto Him, Yea, Lord: I believe that Thou art the Christ, the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard *that*, she arose quickly, and came unto Him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met Him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw Him, she fell down at His feet, saying unto Him, Lord, if Thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews

also weeping which came with her, He groaned in the spirit, and was troubled,

34 And said, Where have ye laid him? They said unto Him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, Behold how He loved him!

37 And some of them said, Could not this Man, which opened the eyes of the blind, have caused that even this man should not have died?

"JESUS WEPT."

"Touched with a feeling of our infirmities."

Deeper than the deepest ocean,
  Sweeter than life-giving air,
Is the love of Jesus toward me,
  For He doth my sorrows share;
And 'tis sweeter than the promise
  Of eternal life above,
That He thinketh, thinketh on me,
  Patient, pitying with love.

Oh, Thou Friend, than all more faithful,
  Known to sorrow and to tears!
I will cast my care upon Thee,
  Through this shady vale of years;
And my tomb shall bear this only,
  When from earthly things I've stepped
Into glorious fields eternal—
  On a headboard—"Jesus wept." —C. C. Phifer.

Sec. 239. *Resurrection of Lazarus.*

John 11:38—45.

38 Jesus therefore again groaning in Himself cometh to the grave. It was a cave, and a stone lay upon it. **[121. Tomb of Lazarus.**

39 Jesus said, take ye away the stone. Martha, the sister of him that was dead, saith unto Him, Lord, by this time he stinketh: for he hath been *dead* four days.

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *His* eyes, and said, Father, I thank Thee that Thou hast heard Me.

42 And I knew that Thou hearest Me always: but because of the people which stand by I said *it*, that they may believe that Thou hast sent Me.

43 And when He thus had spoken, He cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with grave clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on Him.

SEC. 240. *Death Council.*

John 11:46—53.

46 ¶ BUT some of them went their ways to the Pharisees,
122. Bethany.] and told them what things Jesus had done.

47 Then gathered the chief priests and the Pharisees a council, and said, What do we? for this Man doeth many miracles.

48 If we let Him thus alone, all *men* will believe on Him: and the Romans shall come and take away both our place and nation.

49 And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is expedient for us, that one Man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52 And not for that nation only, but that also He should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put Him to death.

EPHRAIM, JERICHO, MOUNT OLIVES.

SEC. 241. *Jesus in Ephraim.*

John 11:54—57.

54 JESUS therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with His disciples. [123. **Ephraim.**

55 And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that He will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where He were, he should shew *it*, that they might take Him.

ON SEC. 241. HISTORICAL OMISSION.

When the Jews seek afresh to kill Jesus, John takes Him to Ephraim, and has Him remain there in retirement, until the Jews' Passover was nigh at hand. As soon as He is ready to start on His last and fatal journey to Jerusalem, he drops the history and tells us nothing of the great events that occurred between Ephraim and Bethany; dropped the history, not because the events were not of vital importance to him and to others, but because they had been sufficiently given by the synoptists. It is worthy of careful notice, that John drops the history of Jesus just at the point where the other Evangelists re-began it. (For a record of the events omitted, see Chronological Synopsis, sections 242–247.)

SEC. 242. *Going up to Jerusalem to Die.*

Matthew 20:17—19.

124. Between Ephraim and Jericho.

17 ¶ AND Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death,

19 And shall deliver Him to the Gentiles to mock, and to scourge, and to crucify *Him:* and the third day He shall rise again.

Mark 10:32—34.

32 ¶ AND they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And He took again the twelve, and began to tell them what things should happen unto Him.

33 *Saying,* Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn Him to death, and shall deliver Him to the Gentiles:

34 And they shall mock Him, and shall scourge Him: and shall spit upon Him, and shall kill Him: and the third day He shall rise again.

Luke 18:31—34.

31 ¶ THEN He took *unto Him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

32 For He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

33 And they shall scourge *Him,* and put Him to death: and the third day He shall rise again.

34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

SEC. 243. *The Apostles' Ambitious Request.*

Matthew 20:20—28.

125. Between Ephraim and Jericho.

20 ¶ THEN came to Him the mother of Zeb-

Mark 10:35—45.

35 ¶ AND James and John, the sons of Zebedee, came unto Him, saying, Master, we would that Thou

edee's children with her sons, worshiping *Him*, and desiring a certain thing of Him.

21 And He said unto her, What wilt thou? She saith unto Him, Grant that these my two sons may sit, the one on Thy right hand, and the other on the left, in Thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto Him, We are able.

23 And he saith unto them, Ye shall drink indeed of My cup, and be baptized with the baptism that I am baptized with: but to sit on My right hand, and on My left, is not Mine to give, but *it shall be given to them* for whom it is prepared of My Father.

24 And when the ten heard *it*, they were moved with indignation against the two brethren.

25 But Jesus called them *unto Him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

27 And whosoever will be chief among you, let him be your servant:

shouldest do for us whatsoever we shall desire.

36 And He said unto them, What would ye that I should do for you?

37 They said unto Him, Grant unto us that we may sit, one on Thy right hand, and the other on Thy left hand, in Thy glory.

38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they said unto Him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

40 But to sit on My right hand, and on My left hand, is not Mine to give; but *it shall be given to them* for whom it is prepared.

41 And when the ten heard *it*, they began to be much displeased with James and John.

42 But Jesus called them *to Him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

28 Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.	45 For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.

Sec. 244. *Healing a Blind Man.*

Luke 18:35—43.

35 ¶ And it came to pass, that as He was come nigh unto
126. Near Jericho.] Jericho, a certain blind man sat by the wayside begging:

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, *Thou* Son of David, have mercy on me.

39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou* Son of David, have mercy on me.

40 And Jesus stood, and commanded him to be brought unto Him: and when he was come near, He asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

43 And immediately he received his sight, and followed Him, glorifying God: and all the people, when they saw *it*, gave praise unto God.

Sec. 245. *Healing Two Blind Men.*

Matthew 20:29—34.	Mark 10:46—52.
29 ¶ And as they departed from **127. Near Jericho.]** Jericho, a great multitude followed Him.	46 ¶ And they came to Jericho: and as He went out of Jericho with His disciples and a great number of

30 And, behold, two blind men sitting by the wayside, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *Thou* Son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *Thou* Son of David.

32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33 They say unto Him, Lord, that our eyes may be opened.

34 So Jesus had compassion *on them*, and touched their eyes: and immediately their eyes received sight, and they followed Him.

people, blind Bartimeus, the son of Timeus, sat by the highway side begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *Thou* Son of David, have mercy on me.

48 And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* Son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; He calleth thee.

50 And he, casting away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto Him, Lord, that I might receive my sight.

ON SEC. 245. HISTORICAL OMISSION.

Between the 20th and 21st chapters of Matthew, and between the 10th and 11th chapters of Mark, there is an omission of events and of a period of time, which, when taken together, have much to do in determining the chronology of the great events of the Passion week. Matthew and Mark leave Jesus near Jericho, and find Him next at the Mount of Olives, making preparations for that which turned out to be the greatest public triumph of His life. Luke takes Him from near Jericho (where Matthew left Him) to the sycamore tree, and from thence to the house of Zaccheus, where he delivers the parable of the pounds. John (without mentioning the last point visited by Jesus) has Him arrive at His old home in Bethany, six days before the Passover, and has a supper given Him, His feet anointed, the Jews visit Him and Lazarus, and many believe on Him. Luke 19: 1–27, and John 12:1–11 should stand between the 20th and 21st chapters of Matthew, and between the 10th and 11th chapters of Mark. (See Chronological Synopsis, sections 245–250.)

52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

SEC. 246. *Conversion of Zaccheus.*

Luke 19:1—10.

AND *Jesus* entered and [a]passed through Jericho.

2 And, behold, *there was* a man named Zaccheus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore tree **128. Near Sycamore Tree.**] to see Him: for He was to pass that *way.*

5 And when Jesus came to the place, He looked up, and saw him, and said unto him, Zaccheus, make haste, and come down, for to-day I must abide at thy house.

6 And he made haste, and came down, and received Him joyfully.

7 And when they saw *it,* they all murmured, saying, That **129. House of Zaccheus**] He was gone to be guest with a man that is a sinner.

8 And Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore *him* fourfold.

9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.

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[a] R. V. Was passing through.

10 For the Son of man is come to seek and to save that which was lost.

Sec. 247. *Parable of the Pounds.*

Luke 19:11—28.

11 ¶ And as they heard these things, He added and spake a parable, because He was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

[129. House of Zaccheus.

12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

14 But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he recommended these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin:

21 For I feared thee, because thou art an austere man: thou takest up that thou layest not down, and reapest that thou didst not sow.

22 And he said unto him, Out of thine own mouth will

I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

28 And when He had thus spoken, He went before, ascending up to Jerusalem.

SEC. 248. *Arrival at Bethany: Friday, April 8th.*

John 12: 1.

THEN Jesus six days before the passover came to Bethany,
130. Bethany.] where Lazarus was which had been dead,
whom He raised from the dead.

SEC. 249. *A Supper and Anointing: Saturday, April 9th.*

John 12: 2—8.

2 THERE they made Him a supper; and Martha served:
130. Martha's House.] but Lazarus was one of them that sat
at the table with Him.

3 Then took Mary a pound of ointment of spikenard, very costly, and [a] anointed the feet of Jesus, and wiped His feet

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[a] See section 92.

with her hair: and the house was filled with the odor of the ointment.

4 Then saith one of His disciples, Judas Iscariot, Simon's *son*, which should betray Him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

7 Then said Jesus, Let her alone: against the day of My burying hath she kept this.

8 For the poor always ye have with you; but Me ye have not always.

SEC. 250. *Jews Visiting Jesus and Lazarus: Saturday, April 9th.*

John 12:9—11.

9 ¶ MUCH people of the Jews therefore knew that He was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom He had raised from the dead.

10 But the chief priests consulted that they might put Lazarus also to death;

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

HOSANNA TO THE SON OF DAVID.

Sec. 251. *Triumphal Entry: Sunday, April* 10*th.*

Matthew 21:1—9.

And when they drew nigh unto **130. Bethany.]** Jerusalem, and were come to Bethphage, unto the Mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto Me.

3 And if any *man* say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 **Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.**

(Zech. 9:9.)

6 And the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, and put on them their clothes, and they set *Him* thereon.

8 And a very great multitude **131. Mount Olives.]** spread their garments in the way; others cut down branches from the trees, and strewed *them* in the way.

Mark 11:1—10.

And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the Mount of Olives, He sendeth forth two of His disciples,

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and He sat upon him.

8 And many spread their garments in the way: and others cut down branches off the trees, and strewed *them* in the way.

9 And they that went before, and

SEC. 252. *Triumphal Entry: Sunday, April 10th.*

Luke 19:29—40.

29 AND it came to pass, when He **130. Bethany.]** was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, He sent two of His disciples,

30 Saying, Go ye into the village over against *you;* in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither.*

31 And if any man ask you, Why do ye loose *him?* thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent went their way, and found even as He had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: **131. Mount Olives.]** and they cast their garments upon the colt, and they set Jesus thereon.

36 And as He went, they spread their clothes in the way.

37 And when He was come nigh, even now at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

John 12:12—15.

12 ¶ ON the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm trees, and went forth to meet Him, and cried, **Hosanna: Blessed** *is* **the King of Israel that cometh in the name of the Lord.** (Ps. 118:25, 26.)

14 And Jesus, when he had found a young ass, sat thereon; as it is written,

15 **Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.** (Zech. 9:9.)

Cause of the Triumph.

John 12:16—19.

16 These things understood not His disciples at the first: but when Jesus was glorified, then remembered they that these things were written of Him, and *that* they had done these things unto Him.

9 And the multitudes that went before, and that followed, cried, saying, **Hosanna** to the son of David: **Blessed** *is* **He that cometh in the name of the Lord;** Hosanna in the highest. (Ps. 118:25,26.)	they that followed, cried, saying, **Hosanna; Blessed** *is* **He that cometh in the name of the Lord:** (Ps. 118:25, 26.) 10 Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

ON SEC. 252. HISTORICAL OMISSION.

At the close of the triumphal entry John makes a remarkable omission of remarkable events. In fact, he, Matthew, and Mark, fail to record the greatest event connected with the triumphal entry, which was, Jesus weeping over the doomed city. This is preserved only by Luke. The Savior's entrance into the temple, the return to Bethany at night, the cursing of the fig tree next day, the cleansing of the temple, the return to Mount Olives, the halt at the fig tree, the greatest and last discourse in the temple, the great discourse on Mount Olives, the Jews' death council, the anointing of Jesus' head, and Judas' compact with the Sanhedrists, are all a blank in John's Gospel. We can see no reason why John should have omitted these great events, which were fully known to him, unless it was because the synoptists had already recorded them with sufficient fullness. Such must have been his reason for the omission. (See Chronological Synopsis, sections 252–282.)

38 Saying, **Blessed** *be* **the King that cometh in the name of the Lord:** peace in heaven, and glory in the highest. (Ps. 118:26.)

39 And some of the Pharisees from among the multitude said unto Him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

17 The people therefore that was with Him when He called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met Him, for that they heard that He had done this miracle.

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after Him.

SEC. 253. *Weeping Over Jerusalem: Sunday, April 10th.*

Luke 19:41—44.

41 ¶ AND when he was come near, He beheld the city, and wept over it, [132. **Mount Olives.**

42 Saying, If [a]thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes.

ON SEC. 253. TRIUMPHAL ENTRY.

The reader will be pleased to find at this point the eloquent words of the Rev. F. W. Farrar:

"The road from Bethany slopes up to the Mount of Olives, through green fields and shady trees, till, as it suddenly sweeps round towards the north, Jerusalem, which has hitherto been hidden, bursts full upon the view. Many a traveler has reined his horse at that memorable spot with feelings too deep for speech." In speaking of the Savior's triumphal entry, he eloquently says: "An indescribable sorrow seized Him. He paused. The procession halted. All the tumult of acclaim was hushed. The glad cries sank into silence. And as Jesus gazed, a rush of divine sorrow and compassion welled up from His inmost heart. He had dropped silent tears at the grave of Lazarus; here, over fallen Jerusalem, He wept aloud. And why? At His feet the olives were flinging their broad shadows over green Gethsemane, the scene of His coming agony; but it was not that. Opposite Him, on the rocky plateau, beyond the Kidron, Calvary was waiting for His cross of torture; but it was not that. Nay,

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[a] See section 210.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

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but it was something which no eye saw but His. For He was gazing with the eagle glance of prophecy, on a scene far different from that which met His actual gaze. What He saw was not a fair and holy city, sitting like a lady of kingdoms upon her virgin heights, but a city cowering, abject, degraded, desolate. To Him the faithful city has become a harlot. And as He saw it, as this vision of the future rushed red upon His gaze, as He recalled the promise of peace which the very name of the city breathed, and knew that she would see peace again no more; this Savior whom they rejected, whom they hated, whom they crucified, cried aloud in a broken voice, and with eyes that streamed with tears, 'If thou hadst known, even thou, at least in this thy day, the things that belong unto thy peace;' if thou hadst known—and indeed those words seemed to summon up another picture, not of Jerusalem as she was, not of Jerusalem as she was to be, but of Jerusalem as she might have been.

"Alas! it was all a glorious 'if,' a heart-rending 'might have been.'

"'Of all sad words of tongue and pen,
The saddest are, 'It might have been.'

"It might have been, but it was not; it never would be now; and love, after doing all in vain, could only weep: 'If thou hadst known, even thou, at least in this thy day, the things that belong unto thy peace;' if—and there sorrow suppressed the apodosis, and when the sob, which broke His voice, was over, He could only add, 'but now they are hid from thine eyes.'

"The day was a common day; the hour a common hour; no thunder was throbbing in the blue, unclouded sky; no deep voices of departing deities were rolling through the golden doors; and yet, soundless to mortal ears in the unrippled air of eternity, the knell of her destiny had begun to toll, and, in the voiceless dialect of heaven, the fiat of her doom had been pronounced; and in that realm which knoweth and needeth not any light save the light of God, the sun of her moral existence had gone down while it yet was day. No change was visible in her to mortal eyes. And yet, for her, from this moment even until the end, the accepted time was over, the appointed crisis past, the day of salvation had set into irrevocable night. She was not spared for her beauty; she was not forgiven for her fame. And if it were so with the favored city, may it not be so with thee, and thee, and me? What shall the reed of the desert do, if even the cedar be shattered at a blow?" (*Farrar's Silence and Voices of God, pp. 211–217.*)

Sec. 254. *Great Commotion in the Temple: Sunday, April 10th.*

Matthew 21:10, 11.	Mark 11:11.
10 And when He was come into Jerusalem, all the city was moved, saying, Who is this? 11 And the multitude said, This is Jesus, the prophet of Nazareth of Galilee.	11 And Jesus entered into Jerusalem, and into the **[133. Temple.** temple: and when He had looked round about upon all things, [a]and now the eventide was come, He went out unto Bethany with the twelve.

Sec. 255. *Jesus in Bethany: Sunday Night, April 10th.*

Matthew 21:17.	Mark 11:11.
17 And He left them, and went **134. Bethany.]** out of the city into Bethany; and He lodged there.	11 And now the eventide was come, He went out unto Bethany with the twelve.

Sec. 256. *Barren Fig Tree Cursed: Monday, April 11th.*

Matthew 21:18, 19.	Mark 11:12—14.
18 Now in the morning as He returned into the city, He hungered. 19 And when He saw a [b]fig tree in **135. Near Fig Tree.]** the way, He came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.	12 ¶And on the morrow, when they were come from Bethany, He was hungry: 13 And seeing a fig tree afar off having leaves, He came, if haply He might find anything thereon: and when He came to it, He found nothing but leaves; for the time of figs was not *yet.* 14 And Jesus answered and said unto it, No man eat fruit of thee hereafter forever. And His disciples heard *it.*

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[a] R. V. It being now eventide.
[b] See section 205.

Sec. 257. *Cleansing the Temple: Monday, April 11th.*

Matthew 21:12—16.

136. Gentiles' Court.

12 ¶ And Jesus went into the [a]temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves,

13 And said unto them, It is written, **My house shall be called the house of prayer;** but ye have made it a den of thieves.

137. Women's Court.

14 And the blind and lame came to Him in the temple; and He healed them.

15 And when the chief priests and scribes saw the wonderful things that He did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,

16 And said unto Him, Hearest thou

Mark 11:15—18.

15 ¶ And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves;

16 And would not suffer that any man should carry *any* vessel through the temple.

17 And He taught, saying unto them, Is it not written, **My house shall be called of all nations the house of prayer?** but ye have made it a den of thieves.

(Isa. 56:7.)

18 And the scribes and chief priests heard *it*, and sought how they might destroy Him: for they feared Him, because all the people was astonished at His doctrine.

Luke 19:45—48.

45 ¶ And He went into the temple, and began to cast out them that sold therein, and them that bought;

46 Saying unto them, It is written, **My house is the house of prayer:** but ye have made it a den of thieves.

(Isa. 56:7.)

How Jesus Spent Passion Week.

47 ¶ And He taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy Him,

48 And could not find what they might do: for all the people [b]were very attentive to hear Him.

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[a] See section 98.

[b] R. V. All hung upon Him listening.

what these say? And Jesus saith unto them, Yea; have ye never read, **Out of the mouth of babes and sucklings Thou hast perfected praise?** (Ps. 8:2.)

Sec. 258. *Jesus in Bethany: Monday Night, April 11th.*

Mark 11:19.

19 ¶ And when even [a]was come, **138. Bethany.]** He went out of the city.

Sec. 259. *Withered Fig Tree; Power of Faith: Tuesday, April 12th.*

Matthew 21:20—22.

20 And when the disciples saw **139. Fig Tree.]** it they marveled, saying, How soon is the fig tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

Mark 11:20—26.

20 And in the morning, as they passed by, they saw the fig tree dried up from the roots.

21 And Peter calling to remembrance saith unto Him, Master, behold, the fig tree which Thou cursedst is withered away.

22 And Jesus answering saith unto them, Have faith in God.

23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea: and shall not doubt in his heart, but shall believe that those things which he saith

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[a] R. V. And every evening He went forth out of the city.

shall come to pass; he shall have whatsoever he saith.

24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.

25 And when ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses.

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

LAST SERMON IN THE TEMPLE.

Sec. 260. *Questioning Jesus' Authority: Tuesday, April 12th.*

Matthew 21:23—27.	Mark 11:27—33.	Luke 20:1—8.
140. Israel's Court. 23 ¶ And when He was come into the temple, the chief priests and the elders of the people came unto Him as He was teaching, and said, By what authority doest Thou these things? and who gave Thee this authority? 24 And Jesus answered and said unto them, I also will ask you one thing, which if	27 ¶ And they come again to Jerusalem: and as He was walking in the temple, there come to Him the chief priests, and the scribes, and the elders, 28 And say unto Him, By what authority doest Thou these things? and who gave Thee this authority to do these things? 29 And Jesus answered and said unto them, I will also ask of	And it came to pass, *that* on one of those days, as He taught the people in the temple, and preached the Gospel, the chief priests and the scribes came upon *Him* with the elders, 2 And spake unto Him, saying, Tell us, by what authority doest Thou these things? or who is he that gave Thee this authority? 3 And He answered and said unto them, I

ye tell Me, I in likewise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; He will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people; for all hold John as a prophet.

27 And they answered Jesus, and said, We can not tell. And He said unto them, Neither tell I you by what authority I do these things.

you one question, and answer Me, and I will tell you by what authority I do these things.

30 The baptism of John, was *it* from heaven, or of men? answer Me.

31 And they reasoned with themselves, saying, If we shall say, From heaven; He will say, Why then did ye not believe him?

32 But if we shall say, Of men; they feared the people: for all *men* counted John, that he was a prophet indeed.

33 And they answered and said unto Jesus, We can not tell. And Jesus answering said unto them, Neither do I tell you by what authority I do these things.

will also ask you one thing; and answer Me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; He will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

7 And they answered, that they could not tell whence *it was.*

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

SEC. 261. *Parable—The Two Sons.*

Matthew 21 : 28—32.

28 ¶ BUT what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard.

29 He answered and said, I will not; but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I *go*, sir: and went not.

31 Whether of them twain did the will of *his* father? They say unto Him, The first. Jesus saith unto them, Verily I say unto you, that the publicans and harlots go into the kingdom of God before you.

32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

Sec. 262. *Parable—Wicked Husbandman: Tuesday, April 12th.*

Matthew 21:33—41.

140. Israel's Court.

33 ¶ Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country:

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants,

Mark 12:1—9.

And He began to speak unto them by parables. A *certain* man planted a vineyard, and set an hedge about *it*, and digged *a place for* the the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught *him*, and beat him, and sent *him* away empty.

4 And again he sent

Luke 20:9—16.

9 ¶ Then began He to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty.

11 And again he sent another servant: and they beat him also, and entreated *him* shame-

and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast *him* out of the vineyard, and slew *him*.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto Him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.

unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

5 And again he sent another; and him they killed, and many others; beating some, and killing some.

6 Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed *him*, and cast *him* out of the vineyard.

9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto oth-others.

fully, and sent *him* away empty.

12 And again he sent a third: and they wounded him also, and cast *him* out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid.

SEC. 263. *Rejected Stone: Tuesday, April 12th.*

Matthew 21:42—46.

42 JESUS saith unto them, Did ye never read in the scriptures, **The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?** (Ps. 118:22, 23.)

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and Pharisees had heard His parables, they perceived that He spake of them.

46 But when they sought to lay hands on Him, they feared the multitude, because they took Him for a prophet.

Mark 12:10—12.

10 AND have ye not read this scripture; **The stone which the builders rejected is become the head of the corner:**

11 **This was the Lord's doing, and it is marvellous in our eyes?** (Ps. 118:22, 23.)

12 And they sought to lay hold on Him, but feared the people: for they knew that He had spoken the parable against them: and they left Him, and went their way.

Luke 20:17—19.

17 And He beheld them, and said, What is this then that is written, **The stone which the builders rejected, the same is become the head of the corner?** (Ps. 118:22.)

18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

19 And the chief priests and the scribes the same hour sought to lay hands on Him; and they feared the people: for they perceived that He had spoken this parable against them.

Sec. 264. *Parable—King's Son: Tuesday, April 12th.*

Matthew 22:1—14.

And Jesus answered and spake unto them again by parables, and said, **[140. Israel's Court.**

2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage.

5 But they made light of *it*, and went their ways, one to his farm, another to his merchandise:

6 And the remnant took his servants, and entreated *them* spitefully, and slew *them*.

7 But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth.

14 For many are called, but few *are* chosen.

SEC. 265. *Pharisees and Herodians Seeking to Entangle Jesus: Tuesday, April 12th.*

Matthew 22:15—22.

140. Israel's Court.

15 ¶ THEN went the Pharisees, and took counsel how they might entangle Him in *His* talk.

16 And they sent out unto Him their disciples with the Herodians, saying, Master, we know that Thou art true, and teachest the way of God in truth, neither carest Thou for any *man:* for Thou regardest not the person of men.

17 Tell us therefore, What thinkest Thou? Is it lawful to give tribute unto Cesar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye Me, *ye* hypocrites?

19 Shew Me the tribute money. And they brought unto Him a penny.

20 And He saith unto them, Whose *is* this image and superscription?

21 They say unto Him, Cesar's. Then

Mark 12:13—17.

13 ¶ AND they send unto Him certain of the Pharisees and of the Herodians, to catch Him in *His* words.

14 And when they were come, they say unto Him, Master, we know that Thou art true, and carest for no man: for Thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cesar, or not?

15 Shall we give, or shall we not give? But He, knowing their hypocrisy, said unto them, Why tempt ye Me? bring Me a penny, that I may see *it.*

16 And they brought *it.* And He saith unto them, Whose *is* this image and superscription? And they said unto Him, Cesar's.

17 And Jesus answering said unto them, Render to Cesar the things that are Cesar's, and to

Luke 20:20—26.

20 ¶ AND they watched *Him,* and sent forth spies, which should feign themselves just men, that they might take hold of His words, that so they might deliver Him unto the power and authority of the governor.

21 And they asked Him, saying, Master, we know that Thou sayest and teachest rightly, neither acceptest Thou the person *of any,* but teachest the way of God truly:

22 Is it lawful for us to give tribute unto Cesar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye Me?

24 Shew me a penny. Whose image and superscription hath it? They answered and said, Cesar's.

25 And He said unto them, Render therefore unto Cesar the things

saith He unto them, Render therefore unto Cesar the things which are Cesar's; and unto God the things that are God's.

22 When they had heard *these words*, they marvelled, and left Him, and went their way.

God the things that are God's. And they marvelled at Him.

which be Cesar's, and unto God the things which be God's.

26 And they could not take hold of His words before the people: and they marvelled at His answer, and held their peace.

SEC. 266. *Saddducees Seeking to Entangle Jesus: Tuesday, April 12th.*

Matthew 22:23—33.

140. Israel's Court.

23 ¶ THE same day came to Him the Sadducees, which say that there is no resurrection, and asked Him,

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the seventh.

Mark 12:18—27.

18 ¶ THEN come unto Him, the Sadducees, which say there is no resurrection; and they asked Him, saying,

19 Master, Moses wrote unto us, If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed; and the third likewise.

22 And the seven had

Luke 20:27–38.

27 ¶ THEN came to *Him* certain of the Sadducees, which deny that there is any resurrection: and they asked Him,

28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took

27 And last of all the woman died also.

28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 **I am the God of Abraham, and the God of Isaac, and the God of Jacob?** God is not the God of the dead, but of the living.

(Ex. 3:6, 16.)

33 And when the multitude heard *this*, they were astonished at His doctrine.

her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* **the God of Abraham, and the God of Isaac, and the God of Jacob?**

(Ex. 3:6, 16.)

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

her; and in like manner the seven also: and they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

37 Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord **the God of Abraham, and the God of Isaac, and the God of Jacob.** (Ex. 3:6, 16.)

38 For He is not a God of the dead, but of the living: for all live unto Him.

Sec. 267. *Pharisaic Lawyer Seeking to Entangle Jesus: Tuesday, April 12th.*

Matthew 22:34—40.

34 ¶ But when the Pharisees had heard that He had put the Sadducees to silence, they were gathered together.

35 Then one of them, *which was* a lawyer, asked *Him a question*, tempting Him, and saying,

36 Master, which *is* the great commandment in the law?

37 Jesus said unto him, **Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.** (Deut. 6:5.)

38 This is the first and great commandment.

39 And the second *is* like unto it, **Thou shalt love thy neighbor as thyself.** (Lev. 19:18.)

Mark 12:28—34.

28 ¶And one of the scribes came, and having heard them reasoning together, and perceiving that He had answered them well, asked Him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments *is*, **Hear, O Israel; The Lord our God is one Lord:**

30 **And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength:** this *is* the first commandment. Deut. 6:4, 5.)

31 And the second *is* like, *namely* this, **Thou shalt love thy neighbor as thyself.** There

Luke 20:39, 40.

40 On these two commandments hang all the law and the prophets.	is none other commandment greater than these. (Lev. 19:18.)	
	32 And the scribe said unto Him, Well, Master, Thou hast said the truth: for there is one God; and there is none other but He: 33 And to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbor as himself, is more than all whole burnt offerings and sacrifices.	39 THEN certain of the scribes answering said, Master, Thou hast well said.
	34 And when Jesus saw that he answered discreetly, He said unto him, Thou art not far from the kingdom of God. And no man after that durst ask Him *any question.*	40 And after that they durst not ask Him any question at all.

SEC. 268. *What Think Ye of Christ? Tuesday, April 12th.*

Matthew 22:41—46.	Mark 12:35—37.	Luke 20:41—44.
140. Israel's Court. 41 ¶ WHILE the Pharisees were gathered together Jesus asked them, 42 Saying, what think	35 ¶ AND Jesus answered and said, while He taught in the temple, How say the scribes that Christ is the Son of David?	41 ¶ AND He said unto them, How say they that Christ is David's Son? 42 And David himself saith in the book of

ye of Christ? whose Son is He? They say unto Him, *The Son* of David.

43 He saith unto them, How then doth David in spirit call Him Lord, saying,

44 **The Lord said unto my Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool?** (Ps. 110:1.)

45 If David then call Him Lord, how is He his son?

46 And no man was able to answer Him a word, neither durst any *man* from that day forth ask Him any more *questions.*

36 For David himself said by the Holy Ghost, **The Lord said unto my Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool.** (Ps. 110:1.)

37 David therefore himself calleth Him Lord; and whence is He *then* his Son? And the common people heard Him gladly.

Psalms, **The Lord said unto my Lord, Sit Thou on My right hand,**

43 **Till I make Thine enemies Thy footstool.** (Ps. 110:1.)

44 David therefore calleth Him Lord, how is He then his Son?

SEC. 269. *Apostles Warned Against the Scribes: Tuesday, April 12th.*

Mark 12:38—40.

38 ¶ AND He said unto them in His doctrine, Beware of the scribes, which love to go in long clothing, and *love* salutations in the marketplaces,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts:

Luke 20:45—47.

45 ¶ THEN in the audience of all the people He said unto His disciples,

46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

47 Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

Sec. 270. *The Widow's Mites: Tuesday, April 12th.*

Mark 12:41—44.

141. Women's Court.]

41 ¶ And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

43 And He called *unto Him* His disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.

Luke 21:1—4.

And He looked up, and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow casting in thither two mites.

3 And He said, Of a truth I say unto you, that this poor widow hath cast in more than they all:

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

Sec. 271. *The Great Condemnation: Tuesday, April 12th.*

Matthew 23:1—36.

141. Women's Court.] Then spake Jesus to the multitude, and to His disciples,

2 Saying, The scribes and the Pharisees sit in Moses' seat:

3 All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.

4 For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.

5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 But be ye not called Rabbi: for One is your Master, *even* Christ; and all ye are brethren.

9 And call no *man* your father upon the earth: for One is your Father, which is in heaven.

10 Neither be ye called masters: for One is your Master, *even* Christ.

11 But he that is greatest among you shall be your servant.

12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

13 But woe unto you, scribes and [a] Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves.

16 Woe unto you, *ye* blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

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[a] See Section 196.

17 *Ye* fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19 *Ye* fools and blind: for whether *is* greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by Him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by Him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 *Ye* blind guides, which strain at a gnat, and swallow a camel.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell?

34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

ON THE MOUNT OF OLIVES.

SEC. 272. *Destruction of Jerusalem Foretold: Tuesday, April 12th.*

Matthew 24:1—14.	Mark 13:1—13.	Luke 21:5—19.
142. Shushan Gate. AND Jesus went out, and departed from the temple: [a]and His disciples came to *Him* for to shew Him the buildings of the temple. 2 And Jesus said unto them, See ye not all	AND as He went out of the temple, one of His disciples saith unto Him, Master, see what manner of stones and what buildings *are here?* 2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be	5 ¶AND as some spake of the temple, how it was adorned with goodly stones and gifts, He said, 6 *As for* these things which ye behold, the days will come, in which there shall not be left one stone upon another,

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[a] R. V. And was going on His way.

these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

143. Mt. Olives.

3 And as he sat upon the Mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of Thy coming, and of the end of the world?

4 And Jesus answered and said unto them, Take heed that no man deceive you.

5 For many shall come in My name, saying, I am Christ; and shall deceive many.

6 And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

left one stone upon another, that shall not be thrown down.

3 And as He sat upon the Mount of Olives over against the temple, Peter and James and John and Andrew asked Him privately,

4 Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?

5 And Jesus answering them began to say, Take heed lest any *man* deceive you:

6 For many shall come in my name, saying, I am *Christ;* and shall deceive many.

7 And when ye shall hear of wars and rumors of wars, be ye not troubled: for *such things* must needs be; but the end *shall* not *be* yet.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of sorrows.

that shall not be thrown down.

7 And they asked Him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?

8 And He said, Take heed that ye be not deceived: for many shall come in My name, saying, I am *Christ;* and the time draweth near: go ye not therefore after them.

9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end *is* not by and by.

10 Then said He unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

12 But before all

8 All these *are* the beginning of sorrows.

9 Then shall they deliver you up to be afflicted and shall kill you: and ye shall be hated of all nations for My name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And the gospel must first be published among all nations.

11 But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour that speak ye: for it is not ye that speak, but the Holy Ghost.

12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death.

13 And ye shall be hated of all *men* for My name's sake: but he that shall endure unto the end, the same shall be saved.

these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for My name's sake.

13 And it shall turn to you for a testimony.

14 Settle *it* therefore in your hearts, not to meditate before what ye shall answer:

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

16 And ye shall be betrayed both by parents, and brethren, and kinfolks, and friends; and *some* of you shall they cause to be put to death.

17 And ye shall be hated of all *men* for My name's sake.

18 But there shall not an hair of your head perish.

19 In your patience possess ye your souls.

SEC. 273. *Destruction of Jerusalem and End of the World: Tuesday, April 12th.*

Matthew 24:15—31.

143. Mt. Olives.

15 WHEN ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

16 Then let them which be in Judea flee into the mountains:

17 Let him which is on the housetop not come dome to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And woe unto them that are with child, and to them that give suck in those days!

20 But pray ye that your flight be not in the winter, neither on the sabbath day:

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

Mark 13:14—27.

14 BUT when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains:

15 And let him that is on the housetop not go down into the house, neither enter *therein*, to take any thing out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

17 But woe to them that are with child, and to them that give suck in those days!

18 And pray ye that your flight be not in the winter.

19 For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

Luke 21:20—28.

20 AND when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

23 Then if any man shall say unto you, [a]Lo, here *is* Christ, or there; believe *it* not.

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not.

27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28 For wheresoever the carcass is, there will the eagles be gathered together.

20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom He hath chosen, He hath shortened the days.

21 And then if any man shall say to you, Lo, here *is* Christ; or, lo, *He is* there; believe *him* not:

22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And then shall they see the Son of man coming in the clouds with great power and glory.

25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

27 And then shall they see the Son of man coming in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

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[a] See Sec. 227.

29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:	27 And then shall He send His angels, and shall gather together His elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.	
30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.		
31 And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other.		

Parable—Budding Fig Tree.

Matthew 24:32, 33.	Mark 13:28, 29.	Luke 21:29—31.
32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh:	28 Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:	29 And He spake to them a parable; Behold the fig tree, and all the trees;
33 So likewise ye,	29 So ye in like man-	30 When they now shoot forth, ye see and know of your own selves

when ye shall see all these things, know that it is near, *even* at the doors.	ner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.	that summer is now nigh at hand. 31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

Sec. 274. *Suddenness of Christ's Coming: Tuesday, April 12th.*

Matthew 24:34—44.	Mark 13:30—33.	Luke 21:32-36.
143. Mt. Olives. 34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled. 35 Heaven and earth shall pass away, but My words shall not pass away. 36 But of that day and hour knoweth no *man*, no, not the angels of heaven, but My father only. 37 But as the days of Noe *were*, so shall also the coming of the Son man be. 38 For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that	30 Verily I say unto you, that this generation shall not pass, till all these things be done. 31 Heaven and earth shall pass away: but My words shall not pass away. 32 But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.	32 Verily I say unto you, This generation shall not pass away, till all be fulfilled. 33 Heaven and earth shall pass away: but My words shall not pass away. 34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and *so* that day come upon you unawares. 35 For as a snare shall it come on all them that dwell on the face of the whole earth.

Noe entered into the ark,

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 Then shall two be in the field; the one shall be taken, and the other left.

41 Two *women shall be* grinding at the mill; the one shall be taken, and the other left.

42 Watch therefore: for ye know not what hour your Lord doth come.

43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

33 Take ye heed, watch and pray: for ye know not when the time is.

36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

How Jesus Spent the Passion Week.

37 ¶ And in the day time He was teaching in the temple; and at night He went out, and abode in the mount that is called *the Mount* of Olives.

38 And all the people came early in the morning to Him in the temple, for to hear Him.

Sec. 275. *Parable—A Man on a Journey.*

Mark 13:34—37.

34 For *the Son of man is* as a man taking a far journey, who left his house, and gave authority to **[143. Mt. Olives.** his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning:

36 Lest coming suddenly he find you sleeping.

37 And what I say unto you I say unto all, Watch.

Parable—Watching Servants.

Matthew 24:45—51.

45 ¶ Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

46 Blessed *is* that servant, whom his lord when he cometh shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin to smite *his* fellowservants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,

51 And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

SEC. 276. *Parable—Ten Virgins: Tuesday, April 12th.*

Matthew 25:1—13.

THEN shall the kingdom of heaven be likened unto ten
143. Mt. Olives.] virgins, which took their lamps, and went
forth to meet the bridegroom.

2 And [a]five of them were wise, and five *were* foolish.

3 They that *were* foolish took their lamps, and took no oil with them:

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

9 But the wise answered, saying, *Not so;* lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.

13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

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[a] R. V. And five of them were foolish, and five were wise. For the foolish, when they took their lamps, took no oil with them.

SEC. 277. *Parable—The Talents: Tuesday, April* 12*th.*

Matthew 25:14–30.

14 ¶ FOR *the kingdom of heaven is* as a man traveling into a far country, *who* called his own servants, **[143. Mt. Olives.** and delivered unto them his goods.

15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

18 But he that had received one went and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed:

25 And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine.

26 His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed:

27 Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give *it* unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

SEC. 278. *Judgment of All Nations: Tuesday, April 12th.*

Matthew 25:31—46.

31 ¶ WHEN the Son of man shall come in His glory, and
143. Mt. Olives.] all the holy angels with him, then shall
He sit upon the throne of His glory:

32 And before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

33 And He shall set the sheep on His right hand, but the goats on the left.

34 Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world:

35 For I was an hungred, and ye gave Me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took Me in:

36 Naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me.

37 Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungred, and fed *Thee?* or thirsty, and gave *Thee* drink?

38 When saw we Thee a stranger, and took *Thee* in? or naked, and clothed *Thee?*

39 Or when saw we Thee sick, or in prison, and came unto Thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these My brethren, ye have done *it* unto Me.

41 Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was an hungred, and ye gave Me no meat: I was thirsty, and ye gave Me no drink:

43 I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not.

44 Then shall they also answer Him, saying, Lord, when saw we Thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee?

45 Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to Me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

IN THE VILLAGE OF BETHANY.

Sec. 279. *Sanhedrin Holding a Death Council: Tuesday Night, April 12th.*

Matthew 26:1—5.	Mark 14:1, 2.	Luke 22:1, 2.
144. House of Simon. And it came to pass, when Jesus had finished all these	After two days was *the feast of* the passover, and of unleaven bread: and the chief priests	Now the feast of unleavened bread drew nigh, which is called the Passover.

sayings, He said unto His disciples,

2 Ye know that after two days is *the feast of* the passover, and the Son of man is betrayed to be crucified.

3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

4 And consulted that they might take Jesus by subtilty, and kill *Him.*

5 But they said, Not on the feast *day,* lest there be an uproar among the people.

and the scribes sought how they might take Him by craft, and put *Him* to death.

2 But they said, Not on the feast *day,* lest there be an uproar of the people.

2 And the chief priests and scribes sought how they might kill Him; for they feared the people.

SEC. 280. *Anointing Jesus' Head: Tuesday Night, April 12th.*

Matthew 26:6—13.

144. House of Simon.]

6 ¶ Now when Jesus was in Bethany, in the house of Simon the leper,

7 There came unto Him a woman having an alabaster box of very precious ointment, and poured it on His head, as He sat *at meat,*

8 But when His disciples saw *it,* they had indignation, saying, To what purpose *is* this waste?

9 For this ointment might have

Mark 14:3—9.

3 ¶ AND being in Bethany in the house of Simon the leper, as He sat at meat, there came a woman having an alabaster box of ointment of spikenard, very precious; and she brake the box, and poured *it* on His head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

been sold for much, and given to the poor.

10 When Jesus understood *it*, He said unto them, Why trouble ye the woman? for she hath wrought a good work upon Me.

11 For ye have the poor always with you; but Me ye have not always.

12 For in that she hath poured this [a] ointment on My body, she did *it* for My burial.

13 Verily I say unto you, Wheresoever this Gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on Me.

7 For ye have the poor with you always, and whensoever ye will ye may do them good: but Me ye have not always.

8 She hath done what she could: she is come aforehand to anoint My body to the burying.

9 Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

SEC. 281. *Judas' Compact with the Sanhedrin: Wednesday, April 13th..*

Matthew 26:14—16.

14 ¶ THEN one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said *unto them*, What will ye give me, and I will deliver Him unto you? And they covenanted with him for

Mark 14:10, 11.

10 ¶ AND Judas Iscariot, one of the twelve, went unto the chief priests, to betray Him unto them.

11 And when they heard *it*, they were glad, and promised to give him money. And he

Luke 22:3—6.

3 ¶ THEN entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he

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[a] See section 92.

thirty pieces of silver.

16 And from that time he sought opportunity to betray Him.

sought how he might conveniently betray Him.

might betray Him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promised, and sought opportunity to betray Him unto them in the absence of the multitude.

SEC. 282. *Jesus and the Greeks: Wednesday, April 13th.*

John 12:20—36.

20 ¶ AND there were certain Greeks among them that
145. Bethany.] came up to worship at the feast:

21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

23 And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

ON SEC. 282. HISTORICAL ADDITION.

For a record of events added by John to the synoptist's history, see Chronological Synopsis, sections 282—284.

CHRONOLOGY.

John records the visit of the Gentiles immediately after recording the triumphal entry; but he does not by so doing say that their visit took place on the day of the Savior's triumph. In fact the sequel points definitely to a different time. We have placed the visit of the Gentiles on the day following the close of the great sermon on Mount Olives, which was the close of Christ's public preaching. It is in no way probable that foreigners would intrude themselves into the presence of Jesus during the whirl of excitement on the day of His triumph. Neither would they be likely to do so during the first three days of the Passion Week, which were filled to the overflow with excitement, and with the Savior's mighty deeds

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

26 If any man serve Me, let him follow Me; and where I am, there shall also My servant be: if any man serve Me, him will *My* Father honor.

27 Now is My soul troubled; and what shall I say? Father, save Me from this hour: but for this cause came I unto this hour.

28 Father, glorify Thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.

29 The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to Him.

30 Jesus answered and said, This voice came not because of Me, but for your sakes.

31 Now is the judgment of this world: now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all *men* unto Me.

33 This He said, signifying what death He should die.

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and cutting words. Moreover, Jesus, in speaking to the Apostles and to the Greeks, said: "The hour is come that the Son of man should be glorified." V. 23. In a few moments more He said: "Now is my soul troubled; and what shall I say? Father save Me from this hour: but for this cause came I unto this hour. Father glorify Thy name. Then came there a voice from heaven saying, I have glorified it, and will glorify it again." Verses 27, 28. The above words would not be pertinent to the Savior's surroundings on the day of the triumphal entry, or to any period between it and the close of His public preaching. But they are wonderfully significant as closing His public ministry, at which time the Father glorifies Him by a voice from heaven, as He was glorified at the River Jordan when first set apart to the work of redemption.

It is a very significant fact that Jesus began his public work of redemption, and closed it, with a voice from heaven—with the avowed approbation of the Father, a benediction not vouchsafed to Him in death.

34 The people answered Him, We have heard out of the law that Christ abideth forever: and how sayest Thou, The Son of man must be lifted up? who is this Son of man?

35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide Himself from them.

Sec. 283. *Continued Blindness of the Jews: Wednesday, April 13th.*

John 12:37—50.

37 ¶ But though He had done so many miracles before
145. Bethany.] them, yet they believed not on Him:

38 that the saying of Esaias the prophet might be fulfilled which he spake, **Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?** (Isai. 53:1.)

39 Therefore they could not believe, because that Esaias said again,

40 **He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.** (Isai. 6:9.)

On Sec. 283. HISTORICAL OMISSION.

Between the 12th and 13th chapters, John has omitted Matthew 26:17–20, Mark 14:12–16, and Luke 22:7–13. Here, as on many other occasions, the supplementary nature of the fourth Gospel forces itself into notice. Why should John add where the synoptists omit, and omit where they add, if it were not to supply that part of the history of Jesus omitted by them? (See the whole of the Chronological Synopsis.) To complete John's record, the events recorded in the above named references should stand between the 12th and 13th chapters.

41 These things said Esaias, when he saw His glory, and spake of Him.

42 Nevertheless among the chief rulers also many believed on Him; but because of the Pharisees they did not confess *Him*, lest they should be put out of the synagogue:

43 For they loved the praise of men more than the praise of God.

44 Jesus cried and said, He that believeth on Me, believeth not on Me, but on Him that sent Me.

45 And he that seeth Me seeth Him that sent Me.

46 I am come a light into the world, that whosoever believeth on Me should not abide in darkness.

47 And if any man hear My words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

48 He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak.

50 And I know that His commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto Me, so I speak.

Sec. 284. *Preparing for the Paschal Supper: Thursday, April 14th.*

Matthew 26:17—19.

17 ¶ Now the first *day* of the *feast of* unleaven bread the disciples came to Jesus, saying unto Him, Where wilt Thou that we pre-

Mark 14:12—16.

12 ¶ And the first day of unleaven bread, when they killed the passover, His disciples said unto Him, Where wilt Thou that we go and prepare

Luke 22:7—13.

7 ¶ Then came the day of unleavened bread, when the passover must be killed.

8 And He sent Peter and John, saying, Go

pare for Thee to eat the passover?

18 And He said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with My disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

that Thou mayest eat the passover?

13 And He sendeth forth two of His disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guest chamber, where I shall eat the passover with My disciples?

15 And he will shew you a large upper room furnished *and* prepared: there make ready for us.

16 And His disciples went forth, and came into the city, and found as He had said unto them: and they made ready the passover.

and prepare us the passover, that we may eat.

9 And they said unto Him, Where wilt Thou that we prepare?

10 And He said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest chamber, where I shall eat the passover with My disciples?

12 And he shall shew you a large upper room furnished; there make ready.

13 And they went, and found as He had said unto them: and they made ready the passover.

Sec. 285. *Paschal Supper Begun—Strife Among the Apostles.*

Matthew 26:26.	Mark 14:17	Luke 22:14, 24.
146. Guest Chamber. 26 Now when the even was come, He sat down with the twelve.	17 And in the evening He cometh with the twelve.	14 ¶ And when the hour was come, He sat down, and the twelve Apostles with Him. 24 ¶ And there was also a [a] strife among them, which of them should be accounted the greatest.

On Sec. 285. PASCHAL SUPPER—CHRONOLOGY.

All the Evangelists record the eating of the Paschal meal; but Luke alone tells us of the shameful conduct of the Apostles, as they were sitting down at the table. I say shameful, because Jesus had been teaching the Apostles humility for nearly three years, and because he had specially rebuked them for their ambition on three occasions; first, at Capernaum (Sec. 163); secondly, in the coasts of Judea (Sec. 231); and thirdly, on the road from Ephraim to Jerusalem (Sec. 243). This crowding at the table for the nearest seat to Jesus was most probably led off by Peter, for he was almost always first at everything. It is also more probable that Peter was the leading spirit in this strife, from the fact that when Jesus rose from the table to teach the Apostles humility, He rebuked no one personally save Peter. The Lord saw very distinctly that He was going to have great trouble with Peter during that awful entire night; yet He kept him close to His tender, loving, patient heart.

Luke has Jesus institute the Lord's Supper, administer it to Judas, then speak of the betrayer. The Apostles inquire among themselves who should betray Him, and strive among themselves for greatness, at the sacramental table, and all before eating the Paschal Supper. (Luke 22:18–24.) Such conduct upon the part of the Apostles, at such a place, and at such a prĕeminently sacred hour, would have been an everlasting shame on their fair names. Moreover, we can not see how Jesus could administer the sacrament to Judas, with the blood-money of the betrayal jingling in his pocket. He did not do it. To have done so would have destroyed the sacredness of the sacrament, and would have opened a fearfully wide door to looseness that no man or men could shut. That such is not the order

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[a] R. V. Contention

SEC. 286. *Introductory Words at the Paschal Supper.*

Luke 22:15—18; 25—30.

15 AND He said unto them, With desire I have desired to eat this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And He took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves:

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

25 And He said unto them, The kings of the Gentiles

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of events is evidenced by both Matthew and Mark. The error in Luke, or his editor, is one of chronology. Verses 19, 20, which in his Gospel immediately follow the introductory part of the Paschal Supper, should be transposed so as to follow the 23d verse. Verses 21–23 should follow 38, but after the addition made to Luke's Gospel by John. (See Chronological Synopsis, sections 290–292.) The above transpositions harmonize Luke with Matthew and Mark. The true order of events were as follows, viz.:

1. On sitting down at the Paschal Supper, a strife takes place among the Apostles. (Luke 22:14, 24.) Verse 24 has been transposed so as to stand between verses 14 and 15.

2. Jesus passes the first cup of wine, makes a break in the supper, teaches the Apostles humility, and rebukes Peter. (Luke 22:15–18, and 25–38.)

3. Jesus rises from the supper table, and washes the Apostles' feet, including the feet of Judas. (John 13:4–11.)

4. Jesus sits down again to the supper table, continues the subject of humility, and speaks of the traitor. (John 13:12–20.)

5. Jesus and the Apostles begin to eat the Paschal Supper; during which the Master said: "One of you shall betray Me." The Apostles are astonished, and with twelve voices said: "Lord, is it I?" Jesus said: "He that dippeth his hand with Me in the dish, the same shall betray Me." Judas, with a fast beating heart, said: "Master,—is—it—I?" Jesus said to him: "Thou hast said"—. And there was wonderment and a suspense that was awful, and a pause like the pause of death: for they could not yet understand who the fated one was to be. Each one looked into the faces of the others, to see if the sign of guilt could be seen; but it could not. Peter, all nervous and tremulous with fear (for the Lord had given

exercise lordship over them; and they that exercise authority upon them are called benefactors.

26 But ye *shall* not *be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth.

28 Ye are they which have continued with Me in My temptations.

29 And I appoint unto you a kingdom, as My Father hath appointed unto Me;

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a warning of his coming fall), leaned forward and whispered to John, who was leaning on Jesus' bosom, and said: "Ask the Master who it is that is going to betray Him?" John asked the question, got the answer, and handed it to Peter. There was a fearful pause, a dread suspense, the dipping of a hand in the dish, the handing of a sop to an Apostle, and all was over: the heart of Judas was laid wide open. It was more than he could bear; he went out—out into a darkness that was darker than the darkness of night. Then there was another sorrowful pause; for the eleven were sorrowful to know that Judas was going to betray their Lord; and Jesus was sorrowful too, and greatly regretted that it had to be so. Yea, it is remarkable with what tenderness the blessed Savior sought to show Judas that he was a traitor, without saying plainly: "Judas, thou art the traitor." His heart was so full of pity for the poor man that He could not say that; He did not say it. (See sections 289, 290.)

6. When Judas had gone out the Lord spoke of His being glorified, of His departure out of this world, gave the Apostles the commandment of love, and foretold Peter's speedy coming fall. (Section 291.)

7. Immediately after the close of the Paschal Supper, or more correctly, as they were still eating, Jesus instituted the sacrament, so long familiarly known as the Lord's Supper.* (See section 292.)

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* I see that my great interest in the foregoing subject has carried me beyond the proper limits for remarks on chronology, for which I know the reader will pardon me.

The reader will find a very able article on the Last Supper in *Keim's Jesus of Nazara, vol. 5, p. 275;* one in *Greswell, vol. 3, p. 123*, and one in *Geikie, vol. 2, p. 461.*

30 That ye may may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel.

THE LAST NIGHT.

Sec. 287. *Peter's Denial Foretold: Thursday Night, April 14th.*

Luke 22:31—38.

31 ¶ And the Lord said, Simon, Simon, behold, Satan **146. Guest Chamber.]** hath desired *to have* you, that he may sift *you* as wheat:

32 But I have prayed for thee, that thy faith fail not: and [a] when thou art converted, strengthen thy brethren.

33 And he said unto Him, Lord, I am ready to go with Thee, both into prison, and to death.

34 And He said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest Me.

35 ¶ And He said unto them, When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing.

36 Then said He unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written must yet be accomplished in Me, **And He was reckoned among the transgressors**: for the things concerning Me have an end.

(Isai. 53:12.)

38 And they said, Lord, behold, here are two swords. And He said unto them, It is enough.

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[a] R. V. And do thou, when once thou hast turned again, establish thy brethren.

Sec. 288. *Washing the Apostles' Feet.*

John 13:1—20.

Now before the feast of the passover, when Jesus knew that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end.

2 And [a] supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray Him;

3 Jesus knowing that the Father had given all things into His hands, and that He was come from God, and went to God;

4 He riseth from supper, and laid aside His garments; and took a towel, and girded Himself. [**147. Guest Chamber.**

5 After that He poureth water into a basin, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.

6 Then cometh He to Simon Peter: and Peter saith unto Him, Lord, dost Thou wash My feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto Him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with Me.

9 Simon Peter saith unto Him, Lord, not my feet only, but also *my* hands and *my* head.

10 Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all.

11 For He knew who should betray Him; therefore said He, Ye are not all clean.

12 So after He had washed their feet, and had taken His

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[a] R. V. And during supper, the devil having already put into the heart of Judas Iscariot.

garments, and was set down again, He said unto them, Know ye what I have done to you?

13 Ye call Me Master and Lord: and ye say well; for *so* I am.

14 If I then, *your* Lord and Master, have washed your feet, ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

ON SEC. 289. CEREMONIES AT THE PASCHAL SUPPER.

"The ceremonies practiced at the eating of the Paschal Supper, as described in the Jewish Ritual, and other books, will illustrate many circumstances alluded to by the Evangelists in their account of the last Passover kept by the Savior. Since the destruction of Jerusalem the Jews can sacrifice no paschal lamb, and only observe the parts of the feast which relate to the bread, herbs, and wine. After the Paschal Supper had been prepared, and the washings or purifications usual at feasts performed, the master of the family (or most eminent guest) proceeded to the giving of thanks.

"FIRST CUP OF WINE. Sitting down with the company he took a cupful of wine in his right hand, with which he began the consecration, saying: 'Blessed be Thou, O Lord, our God, the King of the universe, Who hast created the fruit of the vine.' He then drank the first cup of wine, and his example was followed by each person present. This thanksgiving was called *the blessing of the wine.* Luke 22:17.

"He then blessed for the washing of hands, and washed. A table was next brought in furnished, having upon it bitter herbs, unleavened bread, and the sauce, called *charoseth* (or rather a sort of wine, or fruit-cake composed of raisins, dates, figs, etc., stamped or pressed together, so as to resemble clay, the Rabbis deeming it a memorial of the Jews having wrought therein), also the body of the paschal lamb, and the flesh of the chagigah, or feast offering, which is for the 14th day of Nisan (April). Deut. 16:2. Then he began to bless God, Who created the *fruit of the earth*, taking an herb, and, first dipping it in the sauce or paste, eating it with all who lay at the table around him, none eating less than the size of an olive. The table was now removed from before him only who made the declaration, haggada, or showing forth (1 Cor. 11:26) of their deliverance out of Egypt, as commanded in Ex. 12:17, and in 13:8.

17 If ye know these things, happy are ye if ye do them.

18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, **He that eateth bread with Me hath lifted up his heel against Me.** (Ps. 41:9.)

19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am *He*.

20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth Me; and he that receiveth Me receiveth Him that sent Me.

"SECOND CUP OF WINE. Then the second cup of wine was filled, and the son or other young person asked, according to Ex. 12:26, 'What mean ye by this service?' He who presided would then respond, according to a prescribed form of liturgy, 'How different is this night from all other nights! For all other nights we wash but once, but this night twice. All other nights we eat leavened bread, or unleavened, but these nights unfermented only. All other nights we eat flesh, roasted, baked or boiled, but this night roasted only. All other nights we eat of any other herbs, but this night only bitter herbs. All other nights we eat either sitting or lying, but this night lying only.' Then the table was again placed before him, and he said, 'This Passover which we eat is in respect that the Lord passed over the houses of our fathers in Egypt.' Then holding up the bitter herbs he would say, 'These bitter herbs that we eat are in respect that the Egyptians made the lives of our fathers bitter in Egypt.' Then holding up the unleavened bread in his hand he saith, 'This unleavened bread which we eat is in respect that the dough of our fathers had not time to be leavened when the Lord appeared unto them and redeemed them out of the hand of the enemy; and they baked unleavened cakes of the dough which they brought out of Egypt.' Ex. 12:39. Then he said, 'Therefore are we bound to confess, to praise, to laud, to glorify, to honor, to extol, to magnify, and to ascribe victory to Him who did unto our fathers and unto us all these signs, and who brought us forth from servitude to freedom, from sorrow to joy, from darkness to marvelous light, and we say before Him, Hallelujah! etc.' Psalms 113, 114 were then repeated. Then they blessed the Lord who had redeemed them and their fathers out of Egypt, and preserved them unto that night to eat unleavened bread and bitter herbs. The second cup of wine, after the usual blessing, was then drunk. He next blessed for the washing of hands, and washed a second time. John 13:4, 5, 12.

"THE BLESSING OF THE BREAD. Then he took two cakes, and he brake one of them, using both hands, and pronouncing the consecration in these words, 'Blessed be Thou, O Lord, our God, the King of the universe, Who

SEC. 289. *Eating the Paschal Supper: Thursday Night, April 14th.*

Matthew 26:20—25.

20 ¶ Now when the even was come, He sat down with the twelve.

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21 And as they did eat, He said, Verily I say unto you, that one of you shall betray Me.

22 And they were exceeding sorrowful, and began every one of them to say unto Him, Lord, is it I?

23 And He answered and said, He that dippeth *his* hand with Me in the dish, the same shall betray Me.

24 The Son of man goeth as it is written of Him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed Him, answered and said, Master, is it I? He said unto him, Thou hast said.

Mark 14:17—21.

17 ¶ AND in the evening He cometh with the twelve.

18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with Me shall betray Me.

19 And they began to be sorrowful, and to say unto Him one by one, *Is* it I? and another *said, Is* it I?

20 And He answered and said unto them, *It is* one of the twelve, that dippeth with Me in the dish.

21 The Son of man indeed goeth, as it is written of Him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

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bringest forth food out of the earth.' Psalm 104:14. This was called the blessing of the bread. Luke 22:19. He then distributed a piece of bread to each person around him, blessing God who commanded to eat unleavened bread and bitter herbs, and saying, 'This is the bread of affliction which our fathers did eat in the land of Egypt.' [This form of speech was followed by the Savior (Luke 22:19) when He gave to the bread a new reference, saying, 'This is My body,' *i. e.* a sign of it.] Then all ate, such of them as chose dipping their portion into the charoseth. John 13:26. The master next blessed God, Who commanded the eating of the sacrifice, and he ate of the flesh of the feast-offering: then he blessed God, Who commanded the eating of the Passover, and he ate of the body of the paschal lamb. After this the company sat long at supper, each person eating and drinking as much as he required, religious discourse being gen-

(*Continued on page 370.*)

SEC. 290. *Eating the Paschal Supper: Thursday Night, April 14th.*

Luke 22:21—23.

21 ¶ BUT, behold, the hand of him that betrayeth Me *is* with Me on the table.

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22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom He is betrayed!

23 And they began to enquire among themselves, which of them it was that should do this thing.

John 13:21—29.

21 ¶ WHEN Jesus had thus said, He was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray Me.

22 Then the disciples looked one on another, doubting of whom He spake.

23 Now there was leaning on Jesus' bosom one of His disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom He spake.

25 He then lying on Jesus' breast saith unto Him, Lord, who is it?

26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped *it*. And when He had dipped the sop, He gave *it* to Judas Iscariot, *the son* of Simon.

27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent He spake this unto him.

29 For some *of them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.

Sec. 291. *Departure of Judas: New Commandment: Peter's Denial Foretold.*

John 13:30—38.

30 He then having received the sop went immediately out: **148. Guest Chamber.]** and it was night.

31 ¶ Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in Him.

32 If God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him.

33 Little children, yet a little while I am with you. Ye shall seek Me: and as I said unto the Jews, Whither I go, ye can not come; so now I say to you.

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all *men* know that ye are My disciples, if ye have love one to another.

36 ¶ Simon Peter said unto Him, Lord, whither goest Thou? Jesus answered him, Whither I go, thou canst not follow Me now; but thou shalt follow Me afterwards.

37 Peter said unto Him, Lord, why can not I follow Thee now? I will lay down my life for Thy sake.

38 Jesus answered him, Wilt thou lay down thy life for My sake? Verily, verily, I say unto thee, The cock shall not crow till thou hast denied Me thrice.

Sec. 292. *Lord's Supper Instituted: Thursday Night, April 14th.*

Matthew 26:26—29.	Mark 14:22—25.	Luke 22:19, 20.
26 ¶And as they were eating, Jesus took **148. Guest Chamber.** bread, and blessed *it*,	22 ¶And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and	19 ¶And He took bread, and gave thanks, and brake *it*, and gave unto them, saying, This

and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is My body.

27 And He took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it;

28 For this is My blood of the new testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom.

said, Take, eat: this is My body.

22 And He took the cup, and when He had given thanks, He gave *it* to them: and they all drank of it.

24 And He said unto them, This is My blood of the new testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

is My body which is given for you: this do in remembrance of Me.

20 Likewise also the cup after supper, saying, This cup *is* the new testament in My blood which is shed for you.

SEC. 293. *Going to the Father: Thursday Night, April 14th.*

John 14:1—14.

LET not your heart be troubled: ye believe in God, believe also in Me. **[148. Guest Chamber.**

2 In My Father's house are many mansions: if *it were* not *so*, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, *there* ye may be also.

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto Him, Lord, we know not whither Thou goest; and how can we know the way?

6 Jesus saith unto him, I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me.

7 If ye had known Me, ye should have known My Father also: and from henceforth ye know Him, and have seen Him.

8 Philip saith unto Him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father; and how sayest thou *then*, Shew us the Father?

10 Believest thou not that I am in the Father, and the Father in Me? The words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works.

11 Believe Me that I *am* in the Father, and the Father in Me: or else believe Me for the very works' sake.

12 Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto My Father.

13 And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask anything in My name, I will do *it*.

ON SEC. 293. HISTORICAL ADDITION.

Between Matthew 26:29 and 30; Mark 14:25 and 26, and between Luke 22:38 and 39, there is a great historical omission. The great and solemn sermon in the guest chamber, that followed immediately after the close of the Lord's Supper, and the great intercessory prayer of Christ for the Apostles and for Christians of all ages of the world, is a total blank in the synoptists' histories, and is filled up by John. (See Chronological Synopsis, sections 292—301.)

SEC. 294. *Comforter and His Offices: Thursday Night, April 14th.*

John 14:15—31.

15 IF ye love Me, keep My commandments. **[148. Guest Chamber.**

16 And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever;

17 *Even* the Spirit of Truth: whom the world can not receive, because it seeth Him not, neither knoweth Him: but ye know Him: for he dwelleth with you, and shall be in you.

18 I will not leave you comfortless: I will come to you.

19 Yet a little while, and the world seeth Me no more; but ye see Me: because I live, ye shall live also.

20 At that day ye shall know that I *am* in My Father, and ye in Me, and I in you.

21 He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved by My Father, and I will love him, and will manifest Myself to him.

22 Judas saith unto Him, not Iscariot, Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him.

24 He that loveth Me not keepeth not My sayings: and the word which ye hear is not Mine, but the Father's which sent Me.

25 These things have I spoken unto you, being *yet* present with you.

26 But the Comforter, *which is* the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved Me, ye would rejoice, because I said, I go unto the Father: for My Father is greater than I.

29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in Me.

31 But that the world may know that I love the Father; and as the Father gave Me commandment, even so I do. Arise, let us go hence.

SEC. 295. *The Vine and the Branches: Thursday Night, April 14th.*

John 15:1—12.

149. Guest Chamber.] I AM the true Vine, and My Father is the Husbandman.

2 Every branch in Me that beareth not fruit He taketh away: and every *branch* that beareth fruit He purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in Me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me.

5 I am the Vine, ye *are* the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing.

6 If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

7 If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is My Father glorified, that ye bear much fruit; so shall ye be my disciples.

9 As the Father hath loved Me, so have I loved you: continue ye in My love.

10 If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love.

11 These things have I spoken unto you, that My joy might remain in you, and *that* your joy might be full.

12 This is My commandment, That ye love one another, as I have loved you.

SEC. 296. *Christ's Love: Hatred of the World: Thursday Night, April 14th.*

John 15:13--27.

13 GREATER love hath no man than this, that a man lay down his life for his friends. **[149. Guest Chamber.**

14 Ye are My friends, if ye do whatsoever I command you.

15 [a] Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of My Father I have made known unto you.

16 Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in My name, He may give it you.

17 These things I command you, that ye love one another.

18 If the world hate you, ye know that it hated Me before *it hated* you.

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[a] R. V. No longer do I call you.

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I have said unto you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep yours also.

21 But all these things will they do unto you for My name's sake, because they know not Him that sent Me.

22 If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin.

23 He that hateth Me hateth My Father also.

24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both Me and My Father.

25 But *this cometh to pass,* that the word might be fulfilled that is written in their law, **They hated Me without a cause.** (Ps. 69:4.)

26 But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of Truth, which proceedeth from the Father, He shall testify of Me:

27 And ye also shall bear witness, because ye have been with Me from the beginning.

SEC. 297. *Comforted by the Holy Spirit: Thursday Night, April 14th.*

John 16:1—16.

THESE things have I spoken unto you, that ye should not
149. Guest Chamber.] be offended.

2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

3 And these things will they do unto you, because they have not known the Father, nor Me.

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5 But now I go My way to Him that sent Me; and none of you asketh Me, Whither goest Thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

7 Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you.

8 And when He is come, He will reprove the world of sin, and of righteousness, and of judgment:

9 Of sin, because they believe not on Me;

10 Of righteousness, because I go to My Father, and ye see Me no more;

11 Of judgment, because the prince of this world is judged.

12 I have yet many things to say unto you, but ye can not bear them now.

13 Howbeit when He, the Spirit of Truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, *that* shall He speak: and He will shew you things to come.

14 He shall glorify Me: for He shall receive of Mine, and shall shew *it* unto you.

15 All things that the Father hath are Mine: therefore said I, that He shall take of Mine, and shall shew *it* unto you.

16 A little while, and ye shall not see Me: and again, a little while, and ye shall see Me, because I go to the Father.

SEC. 298. *Sorrow Turned to Joy: Thursday Night, April 14th.*

John 16:17—24.

17 THEN said *some* of His disciples among themselves, **149. Guest Chamber.]** What is this that He saith unto us, A little while, and ye shall not see Me: and again, a little while, and ye shall see Me: and, Because I go to the Father?

18 They said therefore, What is this that He saith, A little while? we can not tell what He saith.

19 Now Jesus knew that they were desirous to ask Him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see Me: and again, a little while, and ye shall see Me?

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall ask Me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give *it* you.

24 Hitherto have ye asked nothing in My name: ask, and ye shall receive, that your joy may be full.

SEC. 299. *Speaking Plainly to the Apostles.*

John 16:25—33.

25 THESE things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

26 At that day ye shall ask in My name: and I say not unto you, that I will pray the Father for you:

27 For the Father himself loveth you, because ye have loved Me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 His disciples said unto Him, Lo, now speakest Thou plainly, and speakest no proverb.

30 Now are we sure that Thou knowest all things, and needst not that any man should ask Thee: by this we believe that Thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave Me alone: and yet I am not alone, because the Father is with Me.

33 These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

SEC. 300. *Christ's Prayer for the Apostles: Thursday Night, April 14th.*

John 17:1—19.

THESE words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; **[149. Guest Chamber.** glorify Thy Son, that Thy Son also may glorify Thee:

2 As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him.

3 And this is life eternal, that they might know Thee the only True God, and Jesus Christ, whom Thou has sent.

4 I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do.

5 And now, O Father, glorify Thou Me with Thine own Self with the glory which I had with Thee before the world was.

6 I have manifested Thy name unto the men which Thou gavest Me out of the world: Thine they were, and Thou gavest them Me; and they have kept Thy word.

7 Now they have known that all things whatsoever Thou hast given Me are of Thee.

8 For I have given unto them the words which Thou gavest Me; and they have received *them,* and have known surely that I came out from Thee, and they have believed that Thou didst send Me.

9 I pray for them: I pray not for the world, but for them which Thou has given Me; for they are Thine.

10 And all Mine are Thine, and Thine are Mine; and I am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as We *are.*

12 While I was with them in the world, I kept them in Thy name: those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

13 And now come I to Thee; and these things I speak in the world, that they might have My joy fulfilled in themselves.

14 I have given them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 Sanctify them through Thy truth: Thy word is truth.

18 As Thou hast sent Me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify Myself, that they also might be sanctified through the truth.

SEC. 301. *Christ's Prayer for Believers.*

John 17:20–26.

20 NEITHER pray I for these alone, but for them also which shall believe on Me through their word; **[149. Guest Chamber.**

21 That they all may be one; as Thou, Father, *art* in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me.

22 And the glory which Thou gavest Me I have given them; that they may be one, even as We are one:

23 I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me.

24 Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world.

25 O righteous Father, the world hath not known Thee: but I have known Thee, and these have known that Thou hast sent Me.

26 And I have declared unto them Thy name, and will declare *it:* that the love wherewith Thou hast loved Me may be in them, and I in them.

John 18:1.

WHEN Jesus had spoken these words, He went forth with His disciples over the brook Cedron, where was a garden, into the which He entered, and His disciples.

ON SEC. 301. HISTORICAL OMISSION.

Between John 18:1 and 2 there is an omission of the most sorrowful hours of the Savior's life. The great and solemn words at foot of Mount Olives, and the prayers in the agony are unknown to John's Gospel. They were not unknown to him, and would have been given, had they not been recorded by the first two Evangelists. (See Chronological Synopsis, sections 301–304.)

Sec. 302. *Apostles' Desertion of Jesus Foretold.*

Matthew 26 : 30—35.

30 ¶ And when they had sung an **150. Mt. Olives.]** hymn, they went out into the Mount of Olives.

31 Then saith Jesus unto them, All ye shall be offended because of Me this night: for it is written, **I will smite the shepherd, and the sheep of the flock shall be scattered abroad.** (Zech. 13 : 7.)

32 But after I am risen again, I will go before you into Galilee.

33 Peter answered and said unto Him, Though all *men* shall be offended because of Thee, *yet* will I never be offended.

34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny Me thrice.

Mark 14 : 26—31.

26 ¶ And when they had sung an hymn, they went out into the Mount of Olives.

27 And Jesus saith unto them, All ye shall be offended because of Me this night: for it is written, **I will smite the shepherd, and the sheep shall be scattered.** (Zech. 13 : 7.)

28 But after that I am risen, I will go before you into Galilee.

29 But Peter said unto Him, Although all shall be offended, yet *will* not I.

30 And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny Me thrice.

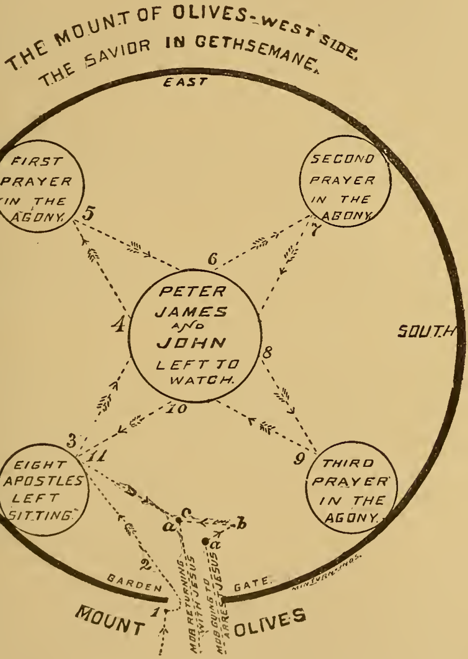
31 But he spake the more vehe-

On Sec. 302. HISTORICAL OMISSION.

Between Luke 22 : 39 and 40 there is an historical omission. It is true, Luke takes Jesus to the Mount of Olives, but he tells us nothing concerning the Savior's solemn and impressive words to the Apostles just before entering the garden. Luke makes no mention of Jesus' leaving eight of the Apostles near the gate of the garden; of his taking Peter, James, and John further into the garden; of his telling them of the great sorrow of his soul; of the first and second prayers; and the first and second return to the three sleeping Apostles. He tells us of the Savior's last prayer in the agony, and how an angel came down and strengthened Him; but he surely has recorded the angel's visit too early. He has Jesus sweat great drops of blood immediately after the angel had strengthened Him. If this were really true, the angel's visit was of little value. Verses 43 and 44 need to change positions. (See section 303, last part; see also Chronological Synopsis, sections 302, 303.)

35 Peter said unto Him, Though I should die with Thee, yet will I not deny Thee. Likewise also said all the disciples.

mently, If I should die with Thee, I will not deny Thee in anywise. Likewise also said they all.


THE MOUNT OF OLIVES-WEST SIDE.
THE SAVIOR IN GETHSEMANE.
EAST
FIRST PRAYER IN THE AGONY.
SECOND PRAYER IN THE AGONY.
PETER JAMES AND JOHN LEFT TO WATCH.
NORTH
SOUTH
EIGHT APOSTLES LEFT SITTING.
THIRD PRAYER IN THE AGONY.
1
2
3
4
5
6
7
8
9
10
11
a
b
c
a
GARDEN
GATE.
MOB RETURNING WITH JESUS
MOB GOING TO ARREST JESUS
MOUNT
OLIVES
MINTURN. INOS.

On Secs. 302—307. EXPLANATION.

1. At the close of the great intercessory prayer, Jesus took the eleven Apostles from the guest-chamber to the foot of Mount Olives, paused, and told them they would all become offended because of Him that night. Peter said: [1]"Although all these Apostles should become offended at Thee,

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[1] I have endeavored to quote the substance of the language.

SEC. 303. *Prayers in the Agony: Thursday Night, April* 14*th.*

Matthew 26:36—44.	Mark 14:32—40.
36 ¶ THEN cometh Jesus with **151. Gethsemane.]** them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.	32 ¶ AND they came to a place which was named Gethsemane: and He saith to His disciples, Sit ye here, while I shall pray. (John 18:1.)
37 And He took with Him Peter **152. Gethsemane.]** and the two sons of Zebedee, and began to be sorrowful and very heavy. 38 Then saith He unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with Me.	33 And He taketh with Him Peter and James and John, and began to be sore amazed, and to be very heavy; 34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.
39 And He went a little farther, **153. Gethsemane.]** and fell on His face, and prayed, saying, O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou *wilt.*	35 And He went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from Him. 36 And He said, Abba, Father, all things *are* possible unto Thee; take away this cup from Me: nevertheless not what I will, but what Thou wilt.

yet I never will be." Jesus saith unto him: "Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice." With great fervor Peter said: "Master, if I were compelled to deny Thee or die with thee, I would die." "So would we," cried the ten Apostles with united voice. Where is Judas? Probably in the house of Annas, receiving instructions concerning the Savior's arrest.

2. Jesus entered Gethsemane, paused, and said to eight of the Apostles: "Sit ye here, while I go and pray yonder."

3. Jesus took Peter, James, and John a short distance beyond the eight Apostles, and told them His soul was almost full enough of sorrow to produce death, and bade them remain where they were and watch with Him—that is, watch for the coming of the mob; for He was not to be taken by

154. Gethsemane.]

40 And He cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with Me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

37 And He cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour?

38 Watch ye and pray, lest ye enter into temptation. The spirit truly *is* ready, but the flesh *is* weak.

155. Gethsemane.]

42 He went away again the second time, and prayed, saying, O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done.

39 And again He went away, and prayed, and spake the same words.

156. Gethsemane.]

43 And He came and found them asleep again for their eyes were heavy.

40 And when He returned, He found them asleep again, (for their eyes were heavy,) neither wist they what to answer Him.

surprise, but was to lay down His life of His own free will. (John 10:17, 18.) Where is Judas? Running to and fro in Jerusalem collecting a mob.

4. Jesus went a short distance from the Apostles, and the long pent up sorrow of His soul burst forth with such great power that He fell on the ground on His face, and, "With strong [2]crying and tears," prayed, "O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt." The three Apostles doubtless saw their Master fall on His face, and heard Him pray that agonizing prayer. The sight and sound paralyzed their energy, and their sorrow produced the sleep of sorrow. Where is Judas now? Searching for Jesus in the guest chamber.

5. Jesus rose from the ground, returned to the three Apostles, roused them from their sleep of sorrow, and said: "Peter Simon, sleepest thou? Couldst not thou watch one hour? I know your spirits are willing to stand by Me to the end, but human nature, with its strong desire for self-preservation will cause you to fall unless you watch and pray."

6. Jesus again left the three Apostles a short distance, kneeled down and prayed: "O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done." Where is Judas? Searching for Jesus in Jerusalem.

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[2] Heb. 5:7, 3.

44 And He left them, and went **157. Gethsemane.]** away again, and prayed the third time, saying the same words.

Luke 22:39—44.

39 ¶ And He came out, and went, as He was wont, to the Mount of Olives; and His disciples also followed Him.

40 And when He was at the place, He said unto them, Pray that ye enter not into temptation.

41 And He was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if Thou be willing, remove this cup from Me: nevertheless not My will, but Thine, be done.

44 And being in an agony He prayed more earnestly: and His [3] sweat was as it were great drops of blood falling down to the ground.

43 And there appeared an angel unto Him from heaven, strengthening Him.

7. Jesus rose from the ground, returned to the three Apostles, and roused them from their sleep of sorrow, but did not rebuke them. His perfect knowledge of their human weakness, and His clear vision of their near-at-hand great trial, so filled His holy soul with compassion, that He could not find it in His heart to rebuke them for sleeping. His great charity sealed His lips.

8. Jesus, with greater agony than before, left the three Apostles a short distance, kneeled down on the ground, and "with strong crying and tears" prayed more earnestly than before: "Father, if Thou be willing let this cup pass from Me; nevertheless not My will, but Thine be done." The great crisis of His life was at hand. He, in anticipation, foresaw the kiss of Judas, the mob with glittering swords and blazing torches, the flight of all His Apostles, His examination before Annas, the

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[3] The visit of the angel doubtless was at the time Jesus sweat "as it were great drops of blood," not before. Therefore I have transposed verses 43 and 44.

SEC. 304. *Betrayer at Hand: Thursday Night, April 14th.*

Matthew 26:45, 46.	Mark 14:41, 42.
45 THEN cometh He to His disci- **158. Gethsemane.]** ples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.	41 AND He cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.
46 Rise, let us be going: behold, he is at hand that doth betray Me. **Gethsemane.]**	42 Rise up, let us go; lo, he that betrayeth Me is at hand.

SEC. 305. *Jesus Arrested and Deserted: Thursday Night, April 14th.*

Matthew 26:47—56.	Mark 14:43—50.
47 ¶ AND while He yet spake, lo, **160. Gethsemane.]** Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.	43 ¶ AND immediately, while He yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.
48 Now he that betrayed Him gave them a sign, saying, Whomsoever I shall kiss, that same is He: hold Him fast.	44 And he that betrayed Him had given them a token, saying, Whomsoever I shall kiss, that same is He; take Him, and lead *Him* away safely.

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condemnation by Caiaphas for blasphemy, the oath of Simon Peter, the imprisonment, the spitting in his face, the condemnation by the Sanhedrin for blasphemy, the first trial before Pilate, the trial and mockery before Herod Antipas, the last trial before Pilate, the mockery in the Pretorium Hall, the crown of thorns, the spitting in His face, Pilate's final decision, Calvary, the Cross, the Crucifixion, death, Satan, and the powers of darkness—all these things rose up before Him. A world of lost and perishing souls came before Him and overshadowed all those things. His cup was full of iniquity; it could hold no more; there was no more for it to hold, for God had "laid on Him the iniquity of us all,"—"the sins of the whole world," and in His agony, great drops of bloody sweat ran down His face and fell on the ground. It touched the very heart of

49 And forthwith he came to Jesus, and said, Hail, Master; and kissed Him.

50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took Him.

51 And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

45 And as soon as he was come, he goeth straightway to Him, and saith, Master, Master; and kissed Him.

46 And they laid their hands on Him, and took Him.

47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

God to see His Son all bathed in a bloody sweat. An angel is sent from heaven to strengthen Jesus, that He may be able to drink the remainder of the cup of agony. (John 18:11.)

"'Tis midnight; and on Olive's brow
The star is dimmed that lately shone;
'Tis midnight; in the garden now
The suffering Savior prays alone.

"'Tis midnight; and from all removed
The Savior wrestles lone with fears;
E'en that disciple whom He loved
Heeds not his Master's grief and tears.

"'Tis midnight; and for others' guilt
The Man of sorrows weeps in blood;
Yet He that hath in anguish knelt
Is not forsaken by His God.

"'Tis midnight; and from ether plains
Is borne the songs that angels know;
Unheard by mortals are the strains
That sweetly soothe the Savior's woe."

Where is Judas now? Leaving Jerusalem with the mob for Gethsemane.

9. Jesus rose from prayer, returned to the three Apostles with blood-

53 Thinkest thou that I can not now pray to My Father, and He shall presently give Me more than twelve legions of angels?

54 But how then shall the scriptures be fulfilled, that thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take Me? I sat daily with you teaching in the temple, and ye laid no hold on Me.

56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook Him, and fled.

48 And Jesus answered and said unto them, Are ye come out as against a thief, with swords and *with* staves to take Me?

49 I was daily with you in the temple teaching, and ye took Me not: but the scriptures must be fulfilled.

50 And they all forsook Him, and fled.

marks on His face, and said, "Sleep on now, and take your rest." Where is Judas now? In the Kidron valley. Then there was a pause of a few minutes, and the awful silence was broken by, "Rise, let us be going: behold he is at hand that doth betray Me." Where is Judas now? Entering Gethsemane.

10. Jesus, Peter, James and John return to the eight Apostles.

11. Jesus and the eleven Apostles go to meet the mob and the twelfth Apostle. He who had walked by Jesus' side so long,—had seen Jesus cast out demons with His word,—speak the angry sea into stillness,—tame the Gadarene demoniac,—feed more than five thousand men with five loaves and two fishes;—he who had seen Jesus walk on the rolling, angry waves of the sea,—he who had seen Jesus raise the dead, open the eyes of the blind, and unstop deaf ears,—even he leads a mob to arrest his Lord and Master. Preceding the mob a short distance, (as though he had no knowledge of its mission,) he hurried on with rapid step, and blazing torch, until he met Jesus with a "Hail, Master," and kissed Him tenderly. Jesus said to him, "Judas, betrayest thou the Son of man with a kiss?" He made no answer, but sneaked away from Jesus, and hid himself in the mob (*aa*). Jesus and the mob meet, and as they met Jesus said to them, "Whom seek ye?" "Jesus of Nazareth," answered the captain. "I am He," said Jesus to him; then there was a flash of the divinity of Jesus, and all the members of the mob, including Judas, went backwards in utter

SEC. 306. *Betrayer at Hand: Thursday Night, April 14th.*

Luke 22:45, 46.	John 18:2, 3.
45 AND when He rose up from **160. Gethsemane.]** prayer, and was come to His disciples, He found them sleeping for sorrow, 46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.	2 AND Judas also, which betrayed Him, knew the place: for Jesus ofttimes resorted thither with His disciples. 3 Judas then, having received a band *of men* and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

SEC. 307. *Jesus Arrested and Deserted: Thursday Night April 14th.*

Luke 22:47—53.	John 18:4—11.
47 ¶AND while He yet spake, behold a multitude, and he that was **160. Gethsemane.]** called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss Him.	4 JESUS therefore, knowing all things that should come upon Him, went forth, and **[161. Gethsemane.** said unto them, Whom seek ye? 5 They answered Him, Jesus of Nazareth. Jesus saith unto them, I

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confusion, and fell prostrate on the ground (*b*). And as they thus lay Jesus said to them, "Whom seek ye?" "Jesus of Nazareth," muttered the captain, with a tremulous voice. In substance, Jesus said to them, "I have twice told you, 'I am He.' I will give myself up into your hands, only let My Apostles go their way." Then the soldiers seized Jesus, and began to tie His hands behind Him, when fiery Peter drew his sword and struck at Malchus with the intention of cutting his head off, but missed his aim, and only cut off his right ear. Peter was awake then. Jesus said to him, "Peter, put up thy sword. Dost thou not know that if I desired it God would send Me a legion of angels (for each of you) to protect Me?" Jesus then healed Malchus' ear, rebuked the mob for coming out with swords and staves to take Him, and then gave them to understand that He was ready to be bound. It was done. "Then all the disciples forsook Him and fled."

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about Him saw what would follow, they said unto Him, Lord, shall we smite with the sword?

50 And one of them smote the servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And He touched his ear, and healed him.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to Him, Be ye come out, as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against Me: but this is your hour, and the power of darkness.

am *He*. And Judas also, which betrayed Him, stood with them.

6 As soon then as He had said unto them, I am *He*, they went backward, and fell to the ground.

7 Then asked He them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *He:* if therefore ye seek Me, let these go their way:

9 That the saying might be fulfilled, which He spake, Of them which Thou gavest Me have I lost none.

10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which My father hath given Me, shall I not drink it?

THE LAST NIGHT: JESUS ARRESTED.

SEC. 308. *Jesus is Bound and Led to Annas.*

John 18:12—14.

12 THEN the band and the captain and officers of the Jews took Jesus, and bound Him,

13 ¶ And led Him away to Annas **[161. Before Annas.** first; for he was father in law to Caiaphas, which was the high priest that same year.

14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

THE LAST NIGHT—JESUS ON TRIAL.

Sec. 309. *Jesus Followed by a Young Man.*

Mark 14:51—52.

51 And there followed Him a certain young man, having a linen cloth cast about *his* naked *body;* and the young men laid hold on him:

52 And he left the linen cloth, and fled from them naked.

Sec. 310. *Peter's First Denial of Christ.*

Matthew 26:69, 70.

69 ¶ Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before *them* all, saying, I know not what thou sayest.

Mark 14:66—68.

66 ¶ And as Peter was beneath in the palace, there cometh one of the maids of the high priest:

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

On Sec. 310.

Annas ana Caiaphas doubtless dwelt in the same palace, but not in the same department of it. Peter's first denial of Jesus took place in the hall of the palace while Jesus was being examined by Annas. His second and third denials took place in the same hall while Jesus was being tried by Caiaphas and a few of the Sanhedrists. In other words Peter remained in the same hall during all his denials of Jesus; but during this time his Master was led from the department occupied by Annas to that occupied by Caiaphas. Taking the above position it is easy to see how Jesus could turn and look upon Peter as He was being led across the hall from Caiaphas to the guard-room.

Karl Wieseler makes some valuable suggestions on this subject in his Chronological Synopsis of the Gospels.

Luke 22:54—57.

54 THEN took they Him, and led Him, and brought Him into the high priest's house. And Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with Him.

57 And he denied Him, saying, Woman, I know Him not.

John 18:15, 16, 18, 17.

15 AND Simon Peter followed Jesus, and *so did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

17 Then saith the damsel that kept the door unto Peter, Art not thou also one of this Man's disciples? He saith, I am not.

SEC. 311. *Jesus Examined by Annas.*

John 18:19—23.

19 THE high priest then asked Jesus of His disciples, and of His doctrine. **[161. Before Annas.**

20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21 Why askest thou Me? ask them which heard Me, what I have said unto them: behold, they know what I said.

22 And when He had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest Thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou Me?

SEC. 312. *Jesus Sent to Caiaphas.*

John 18:24.

24 Now Annas *had*[b] sent Him bound unto Caiaphas the high priest.

SEC. 313. *Jesus Before Caiaphas and the Sanhedrin.*

Matthew 26:57—66.

57 ¶AND they that had laid hold on Jesus led *Him* away to Caiaphas **162. Before Caiaphas.]** the high priest, where the scribes and the elders were assembled.

58 But Peter followed Him afar[a] off unto the high priest's palace, and went in, and sat with the servants, to see the end.

59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put Him to death;

60 But found none: yea, though many false witnesses came, *yet* found they none. At the last came two false witnesses,

61 And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days.

Mark 14:53—64.

53 ¶AND they led Jesus away to the high priest; and with him were assembled all the chief priests and the elders and the scribes.

54 And Peter followed Him afar[a] off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

55 And the chief priests and all the council sought for witness against Jesus to put Him to death; and found none.

56 For many bear false witness against Him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard Him say, I will destroy this temple that is made with

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[a] "FOLLOWED HIM AFAR OFF."—These words doubtless refer to Peter following Jesus from the garden of Gethsemane to Annas, for, by John 18:12, 13, Section 308, we know that Jesus was taken from Gethsemane to Annas, and that he, having questioned Him, sent Him to Caiaphas, (John 18:19—24, Sections 311, 312. It could not be properly said of Peter that he followed afar off as Jesus was being led from Annas to Caiaphas. The true chronological position of Matthew 26:58, and of Mark 14:54, is in section 310, but see note on section 310.

[b] R. V. Annas therefore sent him.

62 And the high priest arose, and said unto Him, Answerest Thou nothing? what *is it which* these witness against Thee?

63 But Jesus held His peace. And the high priest answered and said unto Him, I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God.

64 Jesus saith unto Him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard His blasphemy.

66 What think ye? They answered and said, He is guilty of death.

hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest Thou nothing? what *is it which* these witness against Thee?

61 But He held His peace, and answered nothing. Again the high priest asked Him, and said unto Him, Art Thou the Christ, the Son of the Blessed?

62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard the blasphemy: what think ye? And they all condemned Him to be guilty of death.

SEC. 314. *Peter's Second and Third Denials of Christ.*

Matthew 26:71—75.

71 AND when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.

Mark 14:69—72.

69 AND a maid saw him again, and began to say to them that stood by, This is *one* of them.

70 And he denied it again. And a little after, they that stood by said

72 And again he denied with an oath, I do not know the Man.

73 And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech betrayeth thee.

74 Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew.

75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny Me thrice. And he went out, and wept bitterly.

again to Peter, Surely thou art *one* of them: for thou art a Galilean, and thy speech agreeth *thereto*.

71 But he began to curse and to swear, *saying*, I know not this man of whom ye speak.

72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny Me thrice.

Luke 22:58—62.

58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after another confidently affirmed, saying, Of a truth this *fellow* also was with Him: for he is a Galilean.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

163. Hall in Palace.] 61 And the Lord turned, and looked upon Peter.

62 And Peter went out, and wept bitterly.

John 18:25—27.

25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of His disciples? He denied *it*, and said, I am not.

26 One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with Him?

27 Peter then denied again: and immediately the cock crew.

Sec. 315. *Jesus Mocked by the Temple Police.*

Matthew 26:67, 68.	Mark 14:65.	Luke 22:63—65.
164. Guard Room. 67 Then did they spit in His face, and buffeted Him; and others smote *Him* with the palms of their hands, 68 Saying, Prophesy unto us, Thou Christ, who is he that smote Thee?	65 ¶ And some began to spit on Him, and to cover His face, and to buffet Him, and to say unto Him, Prophesy: and the servants did strike Him with the palms of their hands.	63 ¶ And the men that held Jesus mocked Him, and smote *Him.* 64 And when they had blindfolded Him, they struck Him on the face, and asked Him, saying, Prophesy, who is it that smote Thee? 65 And many other things blasphemously spake they against Him.

Sec. 316. *Jesus Before the Sanhedrin.*

Luke 22:66—71.

[**165. Before Sanhedrin.**

66 ¶ And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led Him into their council, saying,

67 Art Thou the Christ? tell us. And He said unto them, If I tell you, ye will not believe:

68 And if I also ask *you,* ye will not answer Me, nor let *Me* go.

69 Hereafter shall the Son of Man sit on the right hand of the power of God.

70 Then said they all, Art Thou then the Son of God? And He said unto them, Ye say that I am.

71 And they said, What need we any further witness? for we ourselves have heard of His own mouth.

SEC. 317. *Judas Repents and Commits Suicide.*

Matthew 27:3—10.

3 ¶ THEN Judas, which had betrayed Him, when He saw that He was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? See thou *to that*.

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, The field of blood, unto this day.

9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, **And they took the thirty pieces of silver, the price of Him that was valued, whom they of the children of Israel did value;**

10 **And gave them for the potter's field, as the Lord appointed me.** (Zech. 11:12, 13.)

THE DAY OF DEATH: JESUS ON TRIAL.

SEC. 318. *Sanhedrists Lead Jesus to Pilate.*

Matthew 27:1, 2.	Mark 15:1.
WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put Him to death: 2 And when they had bound Him, they led *Him* away, and delivered Him to Pontius Pilate the governor.	AND straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried Him away, and delivered Him to Pilate.

Luke 23:1, 2.

AND the whole multitude of them arose, and led Him unto Pilate.

2 And they began to accuse Him, saying, we found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying that He Himself is Christ a King.

SEC. 319. *Jesus Before Pilate.*

John 18:28—32.

28 ¶ THEN led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

[166. Judgment Hall.

29 Pilate then went out unto them, and said, What accusation bring ye against this Man?

30 They answered and said unto him, If He were not a malefactor, we would not have delivered Him up unto thee.

31 Then said Pilate unto them, Take ye Him, and judge Him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death;

32 That the saying of Jesus might be fulfilled, which He spake, signifying what death He should die.

SEC. 320. *Sanhedrists Accuse Jesus of Treason.*

Luke 23:2.

2 AND they began to accuse Him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cesar, saying that He Himself is Christ a King.

Sec. 321. *Pilate Examining Jesus.*

Matthew 27:11—14.

11 ¶ And Jesus stood before the governor: and the governor asked Him, saying, Art Thou the King of the Jews? And Jesus said unto him, Thou sayest.

12 And when He was accused of the chief priests and elders, He answered nothing.

13 Then said Pilate unto Him, Hearest Thou not how many things they witness against Thee?

14 And He answered him to never a word; insomuch that the governor marvelled greatly.

Mark 15:2—5.

2 And Pilate asked Him, Art Thou the King of the Jews? And He, answering, said unto him, Thou sayest *it*.

3 And the chief priests accused him of many things: but he answered nothing.

4 And Pilate asked him again, saying, Answerest Thou nothing? behold how many things they witness against Thee.

5 But Jesus yet answered nothing: so that Pilate marvelled.

Luke 23:3.

3 And Pilate asked Him, saying, Art Thou the King of the Jews? And He answered him and said, Thou sayest it.

John 18:33—38.

33 Then Pilate entered into the judgment hall again, and
166. Judgment Hall.] called Jesus, and said unto Him, Art
Thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of Me?

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered Thee unto me: what hast Thou done?

36 Jesus answered, My kingdom is not of this world: if

My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence.

37 Pilate therefore said unto Him, Art Thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice.

38 Pilate saith unto Him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in Him no fault *at all.*

SEC. 322. *Pilate Acquits Jesus.*

Luke 23:4.

4 THEN said Pilate to the chief priests and *to* the people, I find no fault in this Man.

SEC. 323. *Sanhedrists Renew Their Charge.*

Luke 23:5.

5 AND they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

SEC. 324. *Jesus Before Herod Antipas.*

Luke 23:6—10.

6 WHEN Pilate heard of Galilee, he asked whether the Man were a Galilean. [167. **Before Herod Antipas.**

7 And as soon as he knew that He belonged unto Herod's

jurisdiction, he sent Him to Herod, who himself also was at Jerusalem at that time.

8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see Him of a long *season,* because he had heard many things of Him; and he hoped to have seen some miracle done by Him.

9 Then he questioned with Him in many words; but He answered him nothing.

10 And the chief priests and scribes stood and vehemently accused Him.

Sec. 325. *Jesus Mocked by Herod's Soldiers.*

Luke 23:11, 12.

11 And Herod with his men of war set Him at naught, **168. Judgment Hall.]** and mocked *Him,* and arrayed Him in a gorgeous robe, and sent Him again to Pilate.

12 And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

(*Continued from page 336.*)

erally carried on during the meal. Afterwards they ate of the flesh of the Passover, if only a piece the size of an olive, but tasted no other food afterwards, so that it might be the end of their supper, and the taste of it remain in the mouth.

"Third cup of wine. After this he lifted up his hands, and blessed the third cup of wine in the usual form, and the wine was drunk, each person in these ceremonies repeating the words of the master, and following his example in eating and drinking. This cup was properly *the cup of benediction* (Matthew 26:27; 1 Cor. 10:10) with which the Savior commended the mysteries of His blood to His disciples. After this third cup was drunk thanksgiving was continued for the food of which they had partaken, for the deliverence of their fathers from their Egyptian servitude, for the covenant of circumcision, and for the law given to Moses. Hence

SEC. 326. *Pilate Again Acquits Jesus.*

Luke 23:13—16.

13 ¶ AND Pilate, when he had called together the chief priests and the rulers and the people, [168. **Pavement.**

14 Said unto them, Ye have brought this Man unto me, as one that perverteth the people: and, behold, I, having examined *Him* before you, have found no fault in this Man touching those things whereof ye accuse Him:

15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto Him.

16 I will therefore chastise Him, and release *Him*.

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the propriety of the Savior selecting this cup as the sign of the 'New Covenant in His blood.' Luke 22:20.

"FOURTH CUP OF WINE. A fourth cup was then filled, the praise of the song pronounced, which is, 'All Thy works praise Thee, O Lord,' etc. (Psalm 145:10), and the usual blessing on the wine. After the fourth cup the Jews tasted nothing that night, save water, unless they chose to fill a fifth cup, for which they must say the Great Hallel (Psalm 136), 'Confess ye to the Lord, for He is good, for His mercy endureth forever'; and other hymns. No fourth cup seems to have been drunk by our Lord or His disciples, though hymns were sung at the close of the repast. Matt. 26:30; Mark 14:26." *Kitto's Cyclopædia of Bib. Literature.*

SEC. 327. *Pilate Pleading for Jesus.*

Matthew 27:15—26.	Mark 15:6—15.
15 Now at *that* feast the governor **163. Pavement.]** was wont to release unto the people a prisoner, whom they would.	6 Now at *that* feast he released unto them one prisoner, whomsoever they desired.
16 And they had then a notable prisoner, called Barabbas.	7 And there was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection.
17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?	8 And the multitude crying aloud began to desire *him to do* as he had ever done unto them.
18 For he knew that for envy they had delivered Him.	10 For he knew that the chief priests had delivered Him for envy.
19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just Man: for I have suffered many things this day in a dream because of Him.	
20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.	11 But the chief priests moved the people, that he should rather release Barabbas unto them.
21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.	9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?
22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? *They* all say unto him, Let him be crucified.	12 And Pilate answered and said again unto them, What will ye then that I shall do *unto Him* whom ye call the King of the Jews? 13 And they cried out again, Crucify Him.
23 And the governor said, Why, what evil hath He done? But they	14 Then Pilate said unto them, Why, what evil hath He done?

SEC. 328. *Pilate Pleading for Jesus.*

Luke 23:17—25.

17 (For of necessity he must release one unto them at the feast.)

168. Pavement.]

18 And they cried out all at once, saying, Away with this *Man*, and release unto us Barabbas:

19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify *Him*, crucify Him.

22 And he said unto them the third time, Why, what evil hath He done? I have found no cause of death in Him: I will therefore chastise Him, and let *Him* go.

23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

24 And Pilate gave sentence that it should be as they required.

25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

John 18:39, 40.

39 BUT ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 Then cried they all again, saying, Not this Man, but Barabbas. Now Barabbas was a robber.

cried out the more, saying, Let Him be crucified.

24 When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just Person: see ye *to it.*

25 Then answered all the people, and said, His blood *be* on us, and on our children.

26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *Him* to be crucified.

And they cried out the more exceedingly, Crucify Him.

15 And *so* Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *Him*, to be crucified.

Sec. 329. *Jesus Scourged by Pilate.*

Matthew 27:26.

26 Then released he Barabbas unto them: and when he **168. By Pavement.]** had scourged Jesus, he delivered Him to be crucified.

Mark 15:15.

15 And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged Him, to be crucified.

John 19:1.

Then Pilate therefore took Jesus, and scourged Him.

Sec. 330. *Jesus Mocked by Pilate's Soldiers.*

Matthew 27:27—30.

27 ¶ Then the soldiers of the governor took Jesus into **169. Pretorium Hall.]** the common hall, and gathered unto Him the whole band *of soldiers*.

28 And they stripped Him, and put on Him a scarlet robe.

29 And when they had platted a crown of thorns, they put *it* upon His head, and a reed in His right hand: and they bowed the knee before Him, and mocked Him, saying, Hail, King of the Jews!

30 And they spit upon Him, and took the reed, and smote Him on the head.

Mark 15:16—19.

16 And the soldiers led Him away into the hall called Pretorium; and they call together the whole band.

17 And they clothed Him with purple, and platted a crown of thorns, and put it about His head.

18 And they began to salute Him, Hail, King of the Jews!

19 And they smote Him on the head with a reed, and did spit upon Him, and bowing their knees worshiped Him.

John 19:2, 3.

2 And the soldiers platted a crown of thorns, and put it on His head, and they put on Him a purple robe.

3 And said, Hail, King of the Jews! and they smote Him with their hands.

Sec. 331. *Pilate's Last Appeals for Jesus.*

John 19:4—16.

4 ¶ Pilate therefore went forth again, and saith unto them, Behold, I bring Him forth to you, **[170. Pavement.** that ye may know that I find no fault in Him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the Man!

6 When the chief priests therefore and officers saw Him, they cried out, saying, Crucify *Him*, crucify *Him*. Pilate saith unto them, Take ye Him, and crucify *Him*: for I find no fault in Him.

7 The Jews answered him, We have a law, and by our law He ought to die, because He made Himself the Son of God.

Sec. 332. *Pilate's Last Private Interview with Jesus.*

John 19:8—11.

8 ¶ When Pilate therefore heard that saying, he was more afraid;

9 And went again into the judgment hall, and saith unto **171. Judgment Hall.]** Jesus, Whence art Thou? But Jesus gave him no answer.

10 Then saith Pilate unto Him, Speakest Thou not unto me? Knowest Thou not that I have power to crucify Thee, and have power to release Thee?

11 Jesus answered, Thou couldst have no power *at all* against Me, except it were given thee from above: therefore he that delivered Me unto thee hath the greater sin.

Sec. 333. *Pilate's Last Appeal for Jesus.*

John 19:12—16.

12 And from thenceforth Pilate sought to release Him: but the Jews cried out, saying, If thou let this Man go, thou art not Cesar's friend: whosoever maketh himself a king speaketh against Cesar.

13 When Pilate therefore heard that saying, he brought **172. Pavement.]** Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with *Him*, away with *Him*, crucify Him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cesar.

16 Then delivered he Him therefore unto them to be crucified. And they took Jesus, and led *Him* away.

SEC. 334. *Going to Calvary.*

Matthew 27:31, 32.

31 AND after that they had mocked Him, they took the robe off from Him, and put His own [**173. Pretorium Hall.** raiment on Him, and led Him away to crucify *Him*.

32 ¶ And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear His cross.

Mark 15:20, 21.

20 ¶ AND when they had mocked Him, they took off the purple from Him, and put His own clothes on Him, and led Him out to crucify Him.

21 And they compel one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear His cross.

Luke 23:26—31.

26 ¶ AND as they led Him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

27 And there followed Him a great company of people, and of women, which also bewailed and lamented Him.

28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for Me, but weep for your- [**174. Jerusalem.** selves, and for your children.

29 For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bear, and the paps which never gave suck.

30 Then shall they begin to say **to the mountains, Fall on us; and to the hills, Cover us.** (Hosea 10:8.)

31 For if they do these things in a green tree, what shall be done in the dry?

THE DAY OF DEATH.

SEC. 335. *The Crucifixion.*

Matthew 27:33—50.

33 AND when they were come **175. Golgotha.]** unto a place called Golgotha, that is to say, a place of a skull,

34 They gave Him vinegar to drink mingled with gall: and when He had tasted *thereof*, He would not drink.

35 And they crucified Him, and **176. On the Cross.]** parted His garments, casting lots: that it might be fulfilled which was spoken by the prophet, **They parted My garments**

Mark 15:22—37.

AND they bring Him unto the place Golgotha, which is, being interpreted, The place of a skull.

23 And they gave Him to drink wine mingled with myrrh: but He received *it* not.

24 And when they had crucified Him, they parted His garments, casting lots upon them, what every man should take.

25 And it was the third hour, and they crucified Him.

26 And the superscription of His

ON SECS. 335, 336. DYING UTTERANCES OF JESUS CHRONOLOGICALLY ARRANGED.

1. "Father, forgive them for they know not what they do." (Luke.)
2. "To-day shalt thou be with Me in Paradise." (Luke.)
3. "Woman, behold thy son!" (John.)
4. "Behold thy mother." (John.)
5. "Eloi, Eloi, lama sabachthani? * * My God, My God, why hast Thou forsaken Me?" (Matthew and Mark.)
6. "I thirst." (John.)
7. "It is finished." (John.)
8. "Father, into Thy hands I commend My spirit." (Luke.)

DEATH OF CHRIST.

"God be praised, He was no super-human prodigy, He was a man; and in the terrible catastrophe He was no intemperate enthusiast, He was a sage. Not merely a sage, He was a sage even in His silence, and because He kept silence. * * * * * That to the end He was silent in His agony, before His judges and His revilers, and that He silently accepted His terrible, divinely appointed destiny is the sign of a royal man who, in spite of the harshness and the cruel contradiction of His fate, was strong to walk in that way which His mind and will had long since acknowl-

Sec. 336. *The Crucifixion.*

Luke 23:32—46.

32 And there were also two other, malefactors, led with Him to be put to death.

33 And when they were come to the place, which is called Calvary, **175. Golgotha.]** there they crucified Him, and the malefactors, one on the right hand, and the other on the left.

34 Then said Jesus, Father, for- **176. On the Cross.]** give them; for they know not what they do. And they parted His raiment, and cast lots.

John 19:17—30.

17 ¶ And He bearing His cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha:

18 Where they crucified Him, and two other with Him, on either side one, and Jesus in the midst.

19 And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city:

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edged to be inevitable; a severe but wise dispensation of God. He could complain, but that would be to murmur; He could censure, but that would not be to sacrifice Himself; He could recant and descend from the cross, but that would be to repudiate His Messiahship. He suffered, and though it was against His nature, yet it was His vocation to do so. He suffered, believing that God willed it, purposing to atone by His blood, sure of giving to His own the last promised farewell gift, hoping that it was only His body and not His soul which He was sacrificing, but that He would ascend from His cross to the heaven of God, to the final Messiahship. This is the golden substance of His silence, the golden sermon without words. * * * * Such a combination of conviction, performance, vocation, and destiny had never occurred. In His unfathomable profundity, the man of idealism stands on the height of Messiahship without a parallel in word and deed; and mankind loves Him who thus died for it, and thanks Pilate that, instead of contemptuously acquitting Jesus, or procuring for Him a private death within the walls of Cesarea, he permitted Him to die publicly in the presence of the people, apparently so dishonorably, but, in reality, so grandly. * * * * Verily, nowhere in the world's history does the enigma of Providence stand before us in such gigantic proportions as in the divine permission of the cruel death of the man at whose hands God received back His world—His human race." Keim, Vol. 6, pp. 163-165.

among them, and upon My vesture did they cast lots. (Ps. 22:18.)

36 And sitting down they watched Him there;

37 And set up over His head His accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two [a]thieves crucified with Him, one on the right hand, and another on the left.

39 And they that passed by reviled Him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest *it* in three days, save Thyself. If Thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking *Him*, with the scribes and elders, said,

42 He saved others; Himself He can not save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him.

43 He trusted in God; let Him deliver Him now, if He will have Him: for He said, I am the Son of God.

44 The [a]thieves also, which were crucified with Him, cast the same in His teeth.

45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour

accusation was written over, THE KING OF THE JEWS.

27 And with Him they crucify two [a]thieves; the one on His right hand, and the other on His left.

28 And the scripture was fulfilled, which saith, **And He was numbered with the transgressors.**

(Isa. 53:12.)

29 And they that passed by railed on Him, wagging their heads, and saying, Ah, Thou that destroyest the temple, and buildest *it* in three days,

30 Save Thyself, and come down from the cross.

31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; Himself He can not save.

32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with Him reviled Him.

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, **Eloi, Eloi, lama sabachthani?** which is, being interpreted, **My God, My God, why hast Thou forsaken Me?**

(Ps. 22:1.)

35 And some of them that stood

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[a] R. V. Robbers.

35 And the people stood beholding. And the rulers also with them derided *Him*, saying, He saved oth thers; let Him save Himself, if He be Christ, the chosen of God.

36 And the soldiers also mocked Him, coming to Him, and offering Him vinegar,

37 And saying, If Thou be the king of the Jews, save Thyself.

38 And a superscription also was written over Him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 And one of the malefactors which were hanged railed on Him, saying, If Thou be Christ, save Thyself and us.

40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but .this Man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when Thou comest into Thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with Me in paradise.

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

45 And the sun was darkened, and and it was written in Hebrew, *and* Greek, *and* Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that He said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

23 Then the soldiers, when they had crucified Jesus, took His garments, and made four parts, to every soldier a part; and also *His* coat: now the coat was without seam, woven from the top throughout.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, **They parted My raiment among them, and for My vesture they did cast lots.** These things therefore the soldiers did.

(Psalm 22:18.)

25 Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene.

26 When Jesus therefore saw His mother, and the disciple standing by, whom He loved, He saith unto His mother, Woman, behold thy son!

27 Then saith He to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*.

28 After this, Jesus knowing that

Jesus cried with a loud voice, saying, **Eli, Eli, lama sabachthani?** that is to say, **My God, My God, why hast Thou forsaken Me?**

(Ps. 22:1.)

47 Some of them that stood there, when they heard *that*, said, This *Man* calleth for Elias.[a]

48 And straightway one of them ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave Him to drink.

49 The rest said, Let be, let us see whether Elias will come to save Him.

50 Jesus, when He had cried again with a loud voice, yielded up the ghost.

by, when they heard *it*, said, Behold, He calleth Elias.[a]

36 And one ran and filled a sponge full of vinegar, and put *it* on a reed, and gave Him to drink, saying, Let alone; let us see whether Elias will come to take Him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

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[a] R. V. Elijah.

the [a]veil of the temple was rent in the midst.

46 And when Jesus had cried with a loud voice, He said, **Father, into Thy hands I commend My spirit:** and having said thus, He gave up the ghost. (Psalms 31:5.)

all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to His mouth.

30 When Jesus therefore had received the vinegar, He said, It is finished: and He bowed His head, and gave up the ghost.

Sec. 337. *Rending of the Veil of the Temple.*

Matthew 27:51.

51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent.

Mark 15:38.

38 And the veil of the temple was rent in twain from the top to the bottom.

Luke 23:45.

45 And the veil of the temple was rent in the midst.

Matthew 27:54.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

Mark 15:39.

39 And when the centurion, which stood over against Him, saw that He so cried out, and gave up the ghost, he said, Truly this Man was the Son of God.

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[a] Luke has recorded the rending of the veil too early, but the verse is retained in order to preserve the entirety of his narrative. See section 337.

SEC. 338. *Farewell View of the Savior.*

Matthew 27:55, 56.	Mark 15:40, 41.
55 AND many women were there beholding afar off, which followed Jesus from Galilee, ministering unto Him:	40 THERE were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;
56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.	41 (Who also, when he was in Galilee, followed Him, and ministered unto Him;) and many other women which came up with Him unto Jerusalem.

Luke 23:49, 48.

49 AND all His acquaintance, and the women that followed Him from Galilee, stood afar off, beholding these things.

[a] 48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

SEC. 339. *Death of the Thieves: Piercing of Jesus' Side.*

John 19:31--37.

31 THE Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.

32 Then came the soldiers, and break the legs of the first, and of the other which was crucified with Him.

33 But when they came to Jesus, and saw that He was dead already, they break not His legs:

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[a] Verses 48 and 49 have been transposed, because it is evident that the 48th describes the dispersion of the people.

34 But one of the soldiers with a spear pierced His side, and forthwith came there out blood and water.

35 And he that saw *it* bear record, and his record is true: and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the scripture should be fulfilled, **A bone of Him shall not be broken.** (Ex. 12:46.)

37 And again another scripture saith, **They shall look on Him whom they pierced.** (Zech. 12:10.)

SEC. 340. *Burial of Christ.*

Matthew 27:57—61.

57 ¶ WHEN the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple:

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new **177. In the Tomb.]** tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

Mark 15:42—47.

42 ¶ AND now when the even was come, because it was the preparation, that is, the day before the Sabbath,

43 Joseph of Arimathea, an honorable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if He were already dead: and calling *unto him* the centurion, he asked him whether He had been any while dead.

45 And when he knew *it* of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped Him in the linen, and laid Him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene and Mary *the mother* of Joses beheld where He was laid.

Sec. 341. *Burial of Christ.*

Luke 23:50—56.

50 ¶ And, behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just:

51 (The same had not consented to the counsel and deed of them ;) *he was* of Arimathea, a city of the Jews: who also himself waited for the kingdom of God.

52 This *man* went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in **177. In the Tomb.]** a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was the preparation, and the Sabbath drew on.

55 And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid.

56 And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment.

John 19:38—42.

38 ¶ And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the Body of Jesus: and Pilate gave *him* leave. He came therefore, and took the Body of Jesus.

39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight.*

40 Then took they the Body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where He was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus therefore because of the Jews' preparation *day;* for the sepulchre was nigh at hand.

Sec. 342. *Sanhedrin Securing the Sepulchre.*

Matthew 27:62—66.

62 ¶ Now [a] the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

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[a] R. V. Now on the morrow, which is the day after the preparation.

63 Saying, Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest His disciples come by night, and steal Him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch: go your way, make *it* as sure as ye can.

66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

SEC. 343. *Resurrection of Christ.*

Matthew 28:2—4.

2 AND, behold, there was a great earthquake, for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead *men*. **[178. Near Sepulchre.**

Resurrection of the Saints.

Matthew 27:52, 53.

52 AND the graves were opened; and many bodies of the saints which slept arose,

53 And came out of the graves after His resurrection, and went into the holy city, and appeared unto many.

ON SEC. 343. CHRONOLOGY.

According to Matthew's order of events, many of the graves of the saints flew open when Christ died, and left their bodies exposed to the bleaching sun, and to the curious gaze of the ten thousand passers by, from His death until after His resurrection. (Matthew 27:50–53.) There has evidently been, on the part of some one, a bad handling of this part of Matthew's Gospel. The saints evidently rose from death immediately after Christ's resurrection. Therefore Matthew 27:52, 53 should stand immediately after Matthew 28:4, as in this work.

AFTER THE RESURRECTION.

SEC. 344. *Arrival of the Women at the Sepulchre.*

Matthew 28:1.	Mark 16:1—4.
IN the end of the Sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.	AND when the Sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint Him. 2 And very early in the morning the first *day* of the week, they came unto the sepulchre at the rising of the sun. 3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? 4 And when they looked, they saw that the stone was rolled away: for it was very great.

SEC. 345. *Arrival of the Women at the Sepulchre.*

Luke 24:1, 2.	John 20:1.
NOW upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them. 2 And they found the stone rolled away from the sepulchre.	THE first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

The Message of Mary Magdalene.

John 20:2.

2 THEN she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them,

They have taken away the Lord out of the sepulchre, and we know not where they have laid Him.

Women Enter the Sepulchre.

Matthew 28:5—7.

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for He is risen, as He said. Come, see the place where the Lord lay.

7 And go quickly, and tell His disciples that He is risen from the dead; and, behold, He goeth before you into Galilee; there shall ye see Him: lo, I have told you.

Mark 16:5—7.

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: He is risen; He is not here: behold the place where they laid Him.

7 But go your way, tell His disciples and Peter that He goeth before you into Galilee: there shall ye see Him, as He said unto you.

Luke 24:3—8.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen: remember how He spake unto you when He was yet in Galilee,

7 Saying, The Son of man must be delivered into the

hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered His words.

SEC. 346. *Peter and John at the Sedulchre.*

Luke 24:12.

12 THEN arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

John 20:3—10.

3 PETER therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, *and looking in,* saw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And the napkin, that was about His head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the scripture, that He must rise again from the dead.

10 Then the disciples went away again unto their own home.

SEC. 347. *Jesus Appears to Mary Magdalene.*

John 20:11—18.

11 ¶ BUT Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked* into the sepulchre,

12 And seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid Him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

[179. **Near Sepulchre.**

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing Him to be the gardener, saith unto Him, Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto Him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch Me not; for I have not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and *to* My God, and your God.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he Had spoken these things unto her.

Sec. 348. *Running to tell the Apostles.*

Matthew 28:8.

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring His disciples word.

Mark 16:8.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any *man;* for they were afraid.

Luke 24:9.

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

Jesus Meeting the Holy Women.

Matthew 28:9, 10.

9 ¶ And as they went to tell His disciples, behold, Jesus **180. Near Jerusalem.]** met them, saying, All hail. And they came and held Him by the feet, and worshiped Him.

10 Then said Jesus unto them, Be not afraid: go tell My brethren that they go into Galilee, and there shall they see Me.

Sec. 349. *Bribing the Roman Guard.*

Matthew 28:11–15.

11 ¶ Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole Him *away* while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

Sec. 350. *The Journey to Emmaus and Back.*

Mark 16:12, 13.

12 After that he appeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told *it* unto the residue; neither believed they them.

Luke 24:13—35.

13 ¶ And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

[181. Near Emmaus.

14 And they talked together of all these things which had happened.

15 And it came to pass, that, while they communed *together* and reasoned, Jesus Himself drew near, and went with them.

16 But their eyes were holden that they should not know Him.

17 And He said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was Cleopas, answering said unto Him, Art Thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And He said unto them, What things? And they said unto Him, Concerning Jesus of Nazareth, which was a Prophet mighty in deed and word before God and all the people:

20 And how the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him.

21 But we trusted that it had been He which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

23 And when they found not His body, they came, saying, that they had also seen a vision of angels, which said that He was alive.

24 And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but Him they saw not.

25 Then He said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

26 Ought not Christ to have suffered these things, and to enter into His glory?

27 And beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things concerning Himself.

28 And they drew nigh unto the village, whither they went: and He made as though He would have gone further.

29 But they constrained Him, saying, Abide with us: **182. Emmaus.]** for it is toward evening, and the day is far spent. And He went in to tarry with them.

30 And it came to pass, as He sat at meat with them, He took bread, and blessed *it*, and break, and gave to them.

31 And their eyes were opened, and they knew Him; and He vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while He talked with us by the way, and while He opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them.

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things *were done* in the way, and how He was known of them in breaking of bread.

SEC. 351. *Jesus Appears to Ten of the Apostles.*

Luke 24:36—43.

36 ¶ AND as they thus spake, Jesus **183. Guest Chamber.]** Himself stood in the midst of them, and saith unto them, Peace *be* unto you.

37 But they were terrified and af-

John 20:19—23.

19 ¶ THEN the same day, at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in

frighted, and supposed that they had seen a spirit.

38 And He said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have.

40 And when He had thus spoken, He shewed them *His* hands and *His* feet.

41 And while they yet believed not for joy, and wondered, He said unto them, Have ye here any meat?

42 And they gave Him a piece of a broiled fish, and of an honeycomb.

43 And He took *it*, and did eat before them.

the midst, and saith unto them, Peace *be* unto you.

20 And when He had so said, He shewed unto them *His* hands and His side. Then were the disciples glad, when they saw the Lord.

21 Then said Jesus to them again, Peace *be* unto you: as *My* Father hath sent Me, even so send I you.

22 And when He had said this, He breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

23 Whosesoever sins ye remit, they are remitted unto them; *and* whosesoever *sins* ye retain, they are retained.

Sec. 352. *Unbelief of Thomas.*

John 20: 24, 25.

24 ¶ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe.

SEC. 353. *Jesus Appears to Eleven of the Apostles.*

Mark 16:14.

14 AFTERWARD He appeared unto **184. Guest Chamber.]** the eleven as they sat at meat.

John 20:26—29.

26 AND after eight days again His disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27 Then saith He to Thomas, Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust *it* into My side: and be not faithless, but believing.

28 And Thomas answered and said unto Him, My Lord and my God.

29 Jesus saith unto Him, Thomas, because thou hast seen Me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

LAST WORDS IN GALILEE.

SEC. 354. *First Giving of the Great Commission.*

Matthew 28:16—20.

16 ¶ THEN the eleven disciples went away into Galilee, **185. On a Mountain.]** into a mountain where Jesus had appointed them.

17 And when they saw Him, they worshiped Him; but some doubted.

18 And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth.

19 Go ye therefore, and [a]teach all nations, baptizing them

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[a] R. V. Make disciples of all the nations.

in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

SEC. 355. *The Last Visit to the Sea.*

John 21:1—14.

AFTER these things Jesus shewed Himself again to the disciples at the sea of Tiberias; and on this wise shewed He *Himself.*

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. **[186. By the Sea.**

SEC. 356. *The Second Great Draught of Fishes.*

John 21:5—14.

5 THEN Jesus saith unto them, Children, have ye any meat? They answered Him, No.

6 And He said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it

was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea.

8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come *and* [a]dine. And none of the disciples durst ask Him, Who art Thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus shewed Himself to His disciples, after that He was risen from the dead.

SEC. 357. *The Great Commission to Peter.*

John 21:15—22.

15 ¶ So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou Me more than these? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Feed My lambs.

16 He saith to him again the second time, Simon, *son* of Jonas, lovest thou Me? He saith unto Him, Yea, Lord; Thou knowest that I Love Thee. He saith unto him, Feed My sheep.

17 He saith unto him the third time, Simon, *son* of Jonas, lovest thou Me? Peter was grieved because He said unto

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[a] R. V. Break your fast.

him the third time, Lovest thou Me? And he said unto Him, Lord, Thou knowest all things; Thou knowest that I love Thee. Jesus saith unto Him, Feed My sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldst not.

19 This spake He, signifying by what death he should glorify God. And when He had spoken this, He saith unto him, Follow Me.

20 ¶ Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on His breast at supper, and said, Lord, which is he that betrayeth Thee?

[187. By the Sea.

21 Peter seeing him saith to Jesus, Lord, and what *shall* this man *do?*

22 Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou Me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, if I will that he tarry till I come, what *is that* to thee?

24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

SEC. 358. *Object of John's Gospel.*

John 20:30, 31.

30 ¶ AND many other signs truly did Jesus in the presence of His disciples, which are not written in this book:

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name.

JESUS' LAST DAY ON EARTH.

Sec. 359. *Last Meeting with the Apostles.*

Acts 1:1--4.

The former treatise have I made, O Theophilus, of all that Jesus began both to do and to teach,

2 Until the day in which He was taken up, after that He through the Holy Ghost had given commandments unto the Apostles whom He had chosen:

3 To whom also He showed Himself alive after His passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God;

188. Guest Chamber, Jerusalem.

4 And being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith He*, Ye have heard of Me.

Sec. 360. *Last Lesson on the Scriptures.*

Luke 24:44—49.

188. Guest Chamber.

44 ¶ And He said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning Me.

45 Then opened He their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

49 And, behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

Acts 1:5—8.

5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost, not many days hence.

6 When they therefore were come together, they asked of Him, saying, Lord, wilt Thou at this time restore again the kingdom to Israel?

7 And He said unto them, It is not for you to know the times or the seasons which the Father hath put in His own power.

8 But ye shall receive the power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

Sec. 361. *Last Walk with the Apostles.*

Luke 24:50.

50 And He led them out as far as to Bethany.

Sec. 362. *Last Giving of the Great Commission.*

Mark 16:15—18.

15 And He said unto them, Go ye into all the world, and preach the gospel to every creature. **[189. Mt. Olives.**

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

17 And these signs shall follow them that believe; In My name shall they cast out devils; they shall speak with new tongues;

18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

SEC. 363. *Farewell Benediction: Ascension.*

Luke 24:50, 51.

50 ¶ AND He led them out [a]as far as to Bethany, and He lifted up His hands, and blessed them.

51 And it came to pass, while He blessed them, He was parted from them and carried up into heaven.

SEC. 364. *Ascension of Christ.*

Acts 1:9—11; Mark 16:19.

9 AND when He had spoken these things, while they be-
189. Mt. Olives.] held, He was taken up; and a cloud re-
ceived Him out of their sight.

10 And while they looked stedfastly toward heaven, as He went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.

19 ¶ So then after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God.

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[a] R. V. Until they were over against Bethany.

SEC. 365. *Tarrying in Jerusalem.*

Luke 24:52, 53; Acts 1:12—14.

52 AND they worshiped Him, and returned to Jerusalem with great joy;

53 And were continually in the temple, praising and blessing God. Amen.

12 Then returned they unto Jerusalem from the mount called Olivet, which is from a Jerusalem a Sabbath day's journey.

13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alpheus, and Simon Zelotes, and Judas the brother of James.

14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren.

SEC. 366. *Apostles' Success.*

Mark 16:20.

20 AND they went forth, and preached everywhere, the Lord working with *them*, and confirming the word [a]with signs following. Amen.

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[a] R. V. By the signs that followed.

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